

The Chaplaincy---A Call

THE Navy is asking for 70 additional Protestant chaplains at once and the Army for 700 by the end of September. At the end of November, 1941, there were 123 in actual service in the Navy, 1219 in the Army, and 102 in the Civilian Conservation Corps.

The call for this additional personnel has been sent by the General Commission on Army and Navy Chaplains to leaders of the thirty larger Protestant denominations which the Commission represents. Applicants must be between the ages of 24 and 45 and must be graduates of accredited colleges and seminaries. The physical examination is the same as for any other officer. The army requires three years of pastoral experience; the Navy accepts a man directly from seminary. Both services require denominational endorsement which, for Protestants, is secured through the General Commission on Army and Navy Chaplains, Woodward Building, Washington, D. C.

In the Army it is planned to have one chaplain for approximately 1200 soldiers. He is not responsible as he used to be, for a great variety of social and recreational activities. He is the only minister of the Gospel who is continuously with the men, sharing their experience, serving them as pastor, available at all times for moral and spiritual help.

According to a recent report, 604 new chapels had been built in army posts, camps and stations. These chapels, used for Catholic and Jewish services as well as Protestant, are equipped with organs. Communion sets are provided for Protestant use. Services and Bible classes are well attended.

Because of his greater freedom from administrative responsibility the chaplain is giving more pastoral attention to individual men. In cases of sickness or discipline the spiritual adviser has many contacts. During the past fiscal year army chaplains performed 2,670 baptisms and officiated at 3,172 funerals, according to a report in the Washington *Sunday Star* of January 11, 1942.

The characteristics of a good chaplain were outlined in a recent letter from Bishop Adna Wright Leonard, of Washington, Chairman of the General Commission on Army and Navy Chaplains, as follows:

"If the chaplain is to fulfill his high command he must understand men; he must know how to sympathize with men when they need sympathy; and to give encouragement where that is most needed. He must live the Gospel he preaches for if he does not do that there are no men anywhere who will so quickly discount religion as soldiers when they discover insincerity or inconsistency in the life and conduct of the chaplain.

"Let the chaplain be a man's man without cant or hypocrisy and an ideal in faith and practice. When men in the service discover that their chaplain is the kind of man a chaplain should be, they will give him their confidence; they will trust him with their most sacred pos-

sessions; and they will form a growing respect and reverence for religion because they have discovered in him a man who will not 'let them down' in any moral or spiritual situation."

In the judgment of Rev. S. Arthur Devan, Director of the General Commission, "probably there never has been such an opportunity in this country for spiritual ministry to youth as that provided by the chaplaincy under its present conditions." Mr. Devan pleads that the finest younger ministers of our churches should offer themselves for this service.

New Secretary for Interseminary Movement

The Interseminary Movement announces the appointment of Mr. Cyrus R. Pangborn as its secretary, succeeding Roy J. McCorkel.

Mr. Pangborn was graduated *cum laude* from Kansas Wesleyan University. As an undergraduate he was a leader in campus and intercollegiate religious activities, served on the National Intercollegiate Christian Council and as Chairman of the Student Christian Movement Council of the Rocky Mountain Region. He was graduated in 1940 from the Yale Divinity School, where again his record was notable. During the past year he has served Colgate University as director of the Student Union and Christian Association activities.

During the coming year, the chief emphases of the Interseminary Movement which Mr. Pangborn will be representing, will be

The central task of the Church in the world today; How theological students may help in the ecumenical and missionary movements and in strengthening the World Council of Churches, now in process of formation;

Strengthening the leadership of the seminaries in the Student Christian Movement in this country and in its relation to the World Student Christian Federation;

Encouraging common ventures of practical Christian significance to personal and social life today.

Monographs in Information Service

Among recent numbers of *Information Service* are the following, available from the Federal Council's Department of Research and Education at the prices indicated:

The Church and Farm Ownership, Nov. 1, 1941, 5 cents.

The Second Conference on Science, Philosophy and Religion, Nov. 8, 10 cents.

Church and State—Some Current Issues, Nov. 15, 5 cents.

The Closed Shop and the Public, Nov. 22, 5 cents.

Rates will be quoted on quantities.



Candidly — HE SHOCKS US



Sherwood Eddy

The Ever Dynamic Sherwood Eddy Gale Seaman

It was in '31 that Colonel Raymond Robins said in a letter, "We gave a dinner to dear old Sherwood Eddy, who is now some sixty summers young. It was a notable gathering of the 'old guard' of the Y.M.C.A. with an emphasis on the missionary field. Alfred Marling presided with rare wit and felicity, Ramsey did his bit with brevity and skill, old 'John R.' was in full flower, and I made a few feeble remarks. Then Sherwood shocked all the saints and all the folks of property and all the prudes and all the folks of caste and all who fear the bear that walks like a man in the Russian land. It was a rare night."

The words "Sherwood shocked all" are fairly descriptive of the experiences and service of this unusual man throughout his eventful career. And the end is not yet, for he is only seventy and bids fair to keep it up for two or three more decades. With impressive faithfulness Sherwood Eddy, through voluminous writing, lecturing to hundreds of thousands across Asia, Europe, and North America, and through complete consecration of self and fortune, has held true to his college day's commitment to the Master of men.

He Shocks Us

By his clear understanding of the motives of men and the implications of significant social events—whether it be a revolution in Russia, the occupation of Manchuria by Japanese, or the concentration of wealth in America. He has been present at so many turning points in history that his friends are prone to say, with twinkle-in-eye, "They held the crisis till Sherwood got there."

By his quickly made decisions when once convinced on grounds of a Christian imperative. It may be the surrender to Christ as the Lord of life, going to India for fifteen years as Y.M.C.A. Secretary, greatly reducing personal living standards, forsaking a complete pacifist position, or accepting the rigorous demands of an undiluted Christian-Social gospel.

By his ready willingness to face any and all consequences involved in a new course of action—practically no established home on the earth, ostracism for radical views, or realistic dangers to health and life.

By his superb courage in telling the Nazi and Soviet moguls face-to-face what is wrong with their plans and in denouncing in "high places" the evils of American and British capitalism. A friend who was on the scene tells his amazement at Eddy's bold, knife-like criticism of basic government policies in speaking to top officials in Berlin and Moscow. In Pasadena, the writer heard him challenge a luncheon crowd of "economic and social elite" to renounce their privileges and exploitation and work for a more Christian social order. He also heard him speak "plain, sharp words" to a state university assembly where students had been engaged in strike breaking.

By his pioneering spirit in social areas. To take two or three examples only—the chain of cooperative farms of five thousand acres in the Mississippi delta involving scores of Negro and white families which have had nation-wide attention—the Sherwood Eddy American Seminars in Europe for twenty summers in which over 1500 leaders of thought in the United States have been greatly enlightened and made world-minded citizens—the adventure in pamphlet or booklet journalism, some of it with Kirby Page, whereby literally hundreds of thousands across many continents have become better informed about political, economic and religious trends and techniques.

By his extensive range of human knowledge and literary productivity. *Who's Who* lists no fewer than a score of book titles. The best known and used are *Maker of Men* (his latest), *The Kingdom of God and the American Dream* (on American history), *I Have Seen God Do It*, *Europe Today*, *Russia Today*, *Sex and Youth*, *The Awakening of Asia*, *A Pilgrimage of Ideas*.

By his impressive capacity for self discipline and arduous labor. Activity is this man's first and last name. In the absence of a private secretary, he "managed" our seminar group of ninety people going to Europe on the Berengaria, lectured to us twice each day, and devoted several hours a day to writing a new book. During the seminar's week of residence at Toynbee Hall, Sherwood had prayers and played tennis an hour each morning before the rest of us were up for breakfast. In a Los Angeles hospital, recuperating from a major operation, he conducted a heavy correspondence for three weeks, conferred with colleagues, outlined and wrote parts of a new book—as though the world's equilibrium de-

pendent on his continuous action. He is a fiend for work.

By his indifference to criticism. No portrait is complete without shadow. Sherwood Eddy has had his critics—mild and severe. That he impresses some as high-hat and unsociable is probably due to his schedule of minimum leisure and maximum time at the "work bench," so that few have had a chance to know him intimately. Others charge that he speaks and writes with insufficient data. Still others, that he changes his mind too often. For example, in 1916 he wrote a book, *The Right to Fight*; in 1920 he became a Christian pacifist, but today he is one finding that he cannot maintain that position in reason or in conscience. Whatever elements of justice there may be in these friendly indictments can be easily understood in the light of his burning passion for social betterment and his impatience with those who are forever getting ready to do something but seldom do it.

By his whole-hearted devotion to "the will of God" for his life as he discovers this will and plan. Uncounted thousands in this land alone have heard Sherwood Eddy relate in stirring, passionate words his expanding personal-Christian experience and his firm, never disappointed stand on Jesus' words in John 4:14, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water, springing up unto eternal life." In speeches and in *A Pilgrimage of Ideas* he graphically relates how it was first an *individual* gospel which led to dedication of life, then a *missionary* gospel which led to world-wide missionary service, then a *satisfying* gospel (John 4:14) which led out of discouragement and defeat to victorious, triumphant living, and finally the *social* gospel which has given him the bold utterance of Amos and Hosea and led to adventure and daring in significant social reforms.



WHAT A SOLDIER READS

"The most popular book we have," said Mary Cole, the pleasant sparrow-quick librarian of the Reception Center service club at Fort Dix, "is *Tobacco Road*. We've only two copies but they don't stay on the shelves more than five minutes.

"We have a great demand for physics, chemistry, trig, algebra. Any kind of a math book gets a rush here. The reason for this is that the boys think of the army as a career and they want to get ahead.

"Self-improvement books go like hot cakes too. How to make friends that influence people. . . . How to make people like you. . . . Help yourself to happiness.

"There's no demand for biography.

"War books? They don't like to read about the war. . . . This war or any other war. Oh, there's one exception. . . . *Berlin Diary*. . . .

"There is the usual steady reading of western and detective fiction. Poetry isn't popular. We have a big demand for Cronin's *Keys to the Kingdom* and Hemingway's *For Whom the Bell Tolls*. But the ones I've talked to like early Hemingway best."—From PM (newspaper).

A College President

to his students:—

1. The war is likely to be long. There is no need to think that if you fail to get into it today, your chance is gone.

2. There are three vast groups upon whom victory depends: the factory worker who turns out the weapons of struggle; the soldier and sailor and marine who bear the brunt of hard fighting; and the leaders, military, governmental, and community, charged with a thousand responsibilities of leadership.

3. Our greatest need, foreseen at the present time for the years ahead, is for leaders, physically and mentally equipped, adequately trained, competent in character.

4. Our democracy has wisely chosen to defend itself by a system of selective service. According to this organization it is proposed to draft those men who can best be spared from our national life, and to fit them into tasks of maximum effectiveness.

5. American citizens, you expect your status as college men to be an occasion neither for favoritism nor for unjust discrimination.

The Commander-in-Chief of our Army and Navy has within recent days reiterated his statement of last August: ". . . Young people should be advised that it is their patriotic duty to continue the normal course of their education, unless and until they are called, so that they will be prepared for greatest usefulness to their country."

Against the background of President Roosevelt's words I say to you: make every legitimate effort to finish your college course. And as you may continue your studies, you have, I believe, an urgent and patriotic duty to keep yourself physically fit. Have your teeth examined; repair any known physical defect; watch your sleep and your diet; make sure that you have the kind of daily exercise that makes for strength and endurance.

The colleges of 1942 will know many war-changes. There will come a new note of seriousness. Economies of both time and money will be necessary. There must be increased effort to understand. And we shall need to make larger and wiser endeavors to prepare ourselves for the problems of peace and the needs of post-war reconstruction and reconciliation.

Yours may be the service of struggle; or yours may be the service of study and waiting. Whichever it is, I dare to hope that 1942 will bring a more mature understanding of men and of living; a larger appreciation of democracy—its freedoms and its duties; and the inner satisfaction that comes from life on the highest level that one can achieve.

For God's sake, for God's love, make it a brave, new year.

KENNETH IRVING BROWN

President, Denison University

(From a New Year's message to the student body of Denison University, Granville, Ohio)

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Choir Director, Miss Estelle M. Koch

Organist, Mrs. Carol Moore Turner

Sexton, Bryan W. Redington, 772 Spruce Street

SUNDAY, FEBRUARY 1, 1942
Morning Worship—11:00 o'clock

In reverent silence bow in prayer as you take your place in the Sanctuary.
 Worship begins as you enter here.

Holy Communion

The Prelude—"Prayer" Guilmant

The Call to Worship

Hymn No. 1—"Holy, Holy, Holy"

Responsive Reading, Page 523.

Gloria Patri

Prayer to be said by all, the people seated

The Ten Commandments

* * * *

The Anthem—"God So Loved the World"

J. V. Roberts

* * * *

Welcome to Visitors

The Offertory

Lemare

The Beatitudes, page 526

The Scripture Lesson

The Communion Meditation

Rev. Justin P. Follette

Reception of Members

Hymn No. 387—"Break Thou the Bread of Life"

The Communion Offering

The Sacrament of the Lord's Supper

The Benediction

Organ Moments

The Postlude

Fisher

* * * * Ushers will seat late comers; also at the time of the hymns

Evening Worship—7:30 o'clock

The Prelude

Boex

Gospel Song Service

Prayer Hymn No. 44—"Day Is Dying in the West"

Prayer, under the Lighted Cross

Special Music

The Offertory

Camp

Hymn No. 170—"Crown Him with Many Crowns"

The Sermon—"Education for Death?"

Rev. Justin P. Follette

Hymn No. 259—"O Master Let Me Walk with Thee"

The Benediction

Organ Music

The Postlude

Loud

OTHER SERVICES OF THE DAY

9:45 A. M. Church School. Beginners, Primary and Junior Departments meet downstairs. Youth and Adult divisions meet for worship together in the West chapel. Classes are provided for every age. All are welcome.

11:00 A. M. Church time kindergarten in the church parlor.

6:30 P. M. Youth Fellowship Meeting. The high school age group and the junior high age group will meet together in the West chapel. All are invited.

W. S. C. S. Circles will meet this week as follows: **Olive Branch**, Tuesday, 2:30 P. M. at the home of Mrs. W. E. Winston, 179 Light-house Ave., **Palm**, Wednesday, 2:00 P. M., at the home of Mrs. May Leslie, 519 Forest Ave.; **Sequoia**, Wednesday, 2:15 P. M. at the home of Mrs. Fred Workman, 990 Sinex Ave.; **Cypress**, Wednesday, 2:30 P. M., place to be announced.

The Official Board will meet Tuesday evening at 7:30 in the church parlor. All official members are expected to be present.

The Red Cross Class in Home Nursing will be given on Tuesday, Wednesday and Thursday afternoons from 1:30 to 3:30 in the church parlor. All women interested are invited to attend.

The W. C. T. U. will meet on Thursday afternoon at 2:30 at the home of Mrs. Pixley, 475 Gibson Ave.

"This Is The Victory" broadcasts by prominent Methodist ministers continue each Sunday morning at 9:15 over KQW.

The "Upper Room" has been successfully distributed to soldiers this quarter and the cost has been met with the exception of 75 cents. If you wish to help clear this account, please see the pastor.

A Conference on "Living Prayerfully" will be held in this church by the distinguished Christian leader, Kirby Page, on Thursday afternoon and evening. Mr. Page will be accompanied by his wife, who will assist in the conference. The opening session, at 4:00 P. M., will have as theme, "Practicing the Presence of God." The supper session, at 6:00, will be on "How We May Release Vast Unused Power." The evening session at 8:00, "Living Creatively Through Prayer." There will be no registration fee but a free will offering will be taken at the afternoon and evening sessions. The cost of the supper will be 40 cents per plate. Reservations for the supper may be made with Mrs. Brazelton or with the pastor. As this is an unusual opportunity, pastors throughout the Peninsula and also in Watsonville, Salinas, Hollister and Gilroy have been asked to give the conference publicity. Everyone who can possibly do so should plan to attend all three sessions of the conference. It is rare indeed that such a distinguished leader comes to hold a conference such as this in one of the local churches.

Our Sympathy is extended to Mr. A. Ralph Gregory whose saintly mother passed away on January 27 in Oakland at the advanced age of 87.

The Victory Book Drive continues. Books for soldiers' reading may be left at the post office, library or Holman's store.

Coming Events: Race Relations Sunday and Boy Scout Sunday, February 8. Special evangelistic program with Rev. Mahlon B. Young, February 15-20. United Youth Evangelistic Crusade with Rev. Harry O. Anderson, March 15-23.

TO VISITORS: WE ARE GLAD TO HAVE YOU WORSHIP WITH US. PLEASE SIGN A REGISTRATION CARD BEFORE LEAVING.

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—As it is

—As it was

—As it ought to be

Read about it each week
in

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MARGARET S. CAMPBELL
R. D. 2, PERSIMMON ROAD
SEWICKLEY, PA.

2 Feb. 1943

Dear Keeley, I have just
returned from the
United Peace Conference
where there were five
talks giving us inspira.

Time and challenge.

What a tedious mess
and muddle, it all is
but "Time is on our
Side", isn't it?

I hope you find you
can go right along with
your work. Can you?

Poor Mrs. Clenden
has had to have another
operation on her arm,
and I am told that it

will never be entirely
right. What a shame!

With my best wishes to
you, too. May God
bless you, richly. ✓
As ever,
Overjoyed.

Kearney, Nebraska
February 2, 1942

Rev. Kirby Page
Box 247
La Habra, Calif.

July 76

My Dear Mr Page:

Rev. Sessions Jr. presented your letter of January 20th, before the Kearney Ministerial Association and they voted that I write you concerning a date during the month of July for a one day conference on "The Power of God!" The Association would prefer either the theme- "The Church" or "Living Prayerfully!" We would also prefer the date to be on either, Sunday (first choice); Monday (second choice) or Tuesday (third choice).

We hope it will be possible to hold all the sessions in the Kearney State Teacher's College Auditorium. And in that way, reach the summer college students.

Cordially yours,

W. P. Watkins

Secretary, Kearney Ministerial
Association

W. P. Watkins
2525 Ave "A"
Kearney, Nebr

East Main Street Methodist Church

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RESIDENCE 35 NORTH CEDAR ST.
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HAROLD ROLY, TREASURER OF WORLD SERVICE

NEWARK, OHIO

February 2, 1942

Dr. Kirby Page

Post Office Box 247

La Habra, California

Dear Dr. Page:

Thank you for your letter concerning possible dates for an engagement in Newark. Our ministerial association were anxious to have you come during the Lenten season, but hesitate to plan for it in the month of June. Our Methodist conference meets the first week in June, and other denominations have youth conferences and summer camps during the month. May the Lord bless you in your work in these tragic days.

Respectfully yours,

Wayne Snider

First Christian Church

WILSON, N. C.

T. T. SWEARINGEN,
MINISTER
MRS. H. B. RUFFIN,
MINISTER'S ASSISTANT

C. MANLY MORTON,
LIVING LINK MISSIONARY
PUERTO RICO

February 2, 1942

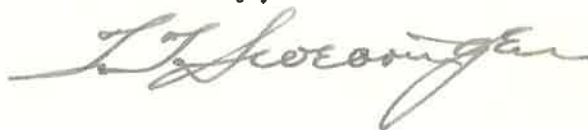
Mr. Kirby Page
Bos 247
La Habra, California

My Dear Mr. Page:

It was fine of you to send me your letter of January 1st. concerning the definite convictions which you have for such a time as this. The sincerity of your purpose and the genuineness of your Christian Spirit continues to affect many more persons like myself than you will ever quite realize.

I have benefited greatly by your other writings and will look forward to possessing your new book when it is ready.

Sincerely,



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CHAPEL HILL - - JUNE 19-27, 1942
Director: RUSSELL GRUMMAN

February 2, 1942

Kirby Page
P.O. Box 247
La Habra, California

May 4

Dear Kirby:

A letter has just come in from Mary Moorman White of Franklin, Virginia. She asks that if your date of May 4 is still open you consider holding one of your conferences at Franklin on that day.

If you let us know that the date is open and you are free to accept their invitation they are eager to go ahead with plans. The group will include members of the Society of Friends; ladies from the peace department of the County W.C.T.U., Members of the Women's Club; Ministers of the County churches; F.O.R. members; and possibly a few negro teachers and ministers.

We appreciated your New Years letter very much and thank you for sending it to us.

Sincerely,

Edwin L. Duckles ✓

Edwin L. Duckles

SHERWOOD EDDY

52 VANDERBILT AVENUE

NEW YORK CITY

Telephone: MUrray Hill 9-3668

February 3, 1942

Mr. Kirby Page
Box #247
La Habra, California

Dear Kirby:

Although I have the dictionary on Religion and Ethics in the house and use it, I do not think I will have occasion to use it as much as you in the next few months. You can keep it until the summer. I am sending it to you directly from the house. All success in your work.

I am now writing a book which I am keenly enjoying as I have no doubt you enjoy your work. I may revise the subject, but at present it is THE DISCOVERY OF GOD (or "How Men Found God.") At present, I am minded to write of the following people, quoting from them wherever possible as to their discovery of God. Tell me if you would alter this list, or if you would add or subtract to it:

Plato, Jeremiah, Origen, Philo, Plotinus, Chrysostom, St. Augustine, St. Francis, a Kempis, St. Theresa, St. John of the Cross, Loyola, St. Bernard, El Ghazzali, Brother Lawrence, Pascal, Luther (?), George Fox, John Bunyan, Wesley, Jonathan Edwards, Swedenborg, Charles Finney, Tolstoi, Schweitzer, Gandhi, and three scientists, Pasteur, Michael Pupin, Arthur Compton; possibly Alfred Noyes, T. S. Elliott, as modern poets.

Ever yours,

Sherwood

The
First Christian
Church



MAIN AT CENTER



POMONA, CALIFORNIA

George N. Reeves, Pastor
Kenneth K. Holm, Associate

February 3, 1942

Dr. Kirby Page,
Box 247,
LaHabra, California.

Dear Dr. Page:

I want to thank you for all you meant to our Church in church fellowship, and to the community in the Prayer Conference which you conducted in Pomona on January 11th. We are now far enough away from that Conference to better evaluate it and it is increasingly clear that you made a contribution of major importance. God bless and strengthen you in your work.

It happens that I am chairman of the Spiritual Life Commission of our Churches in Southern California. One of the responsibilities of this Commission is that it shall conduct annually the Prayer Room part of the program at our Long Beach convention. Another part of our program is that of promoting the prayer life within Christian Churches in Southern California.

At the Commission's meeting yesterday they instructed me to write you regarding two matters. First, to ask if you would present for 15 minutes each morning (July 14, 15, 16, 17 and 18), from 8:00 to 8:15, a statement of prayer technique in our Convention Prayer Room. We thought that the first four mornings you might speak of the four ways to open the door of a soul to the power of God that you have emphasized in your Prayer Conferences, i.e., Practice seeing what God sees; practice watching God work; practice listening to what God says; practice receiving blessings from God. Then on the 5th morning we thought you might take 15 minutes to speak of "Resources for Life" or "Prayer and Tomorrow's World," which ever you thought more appropriate to close the Prayer Room with.

The program we expect to follow in the Prayer Room will go something like this: 7:45 to 8:00 - opening period of Prayer and Praise. 8:00 to 8:15 - Prayer Training. 8:15 to 8:45 - Guided Prayer.

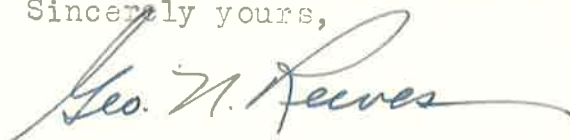
The members of our Commission would handle all of the Prayer Hour except this portion which we think so vitally important that we are asking you to conduct the prayer training period.

Then in the second place, the Prayer Commission asked me to reach you in regard to the possibility of our Commission sponsoring your Prayer Conferences in Christian Churches of Southern California. We are tremendously encouraged by your work and we thought we might be able to be of some assistance in this matter. We are particularly anxious to get you in every major Church of ours in this southwest Coast.

Then in the third place, our Commission wondered if it might be possible to have a meeting in the near future at your home in La Habra, to fully discuss these matters. We have found that 10 A. M. is a good time for our Commission meetings and that the third or fourth Monday in the month generally allows us to have a full committee present. If it would be possible for us to have a meeting at your home so we could discuss these matters with you and Mrs. Page, we would greatly appreciate that opportunity.

Praying God's blessing upon you and yours, I am

Sincerely yours,

A handwritten signature in dark ink, reading "Geo. N. Reeves". The signature is fluid and cursive, with a long horizontal stroke extending to the right.

George N. Reeves

GNR/MM

The CHRISTIAN CHURCHES of NORTHERN CALIFORNIA

2400 BANCROFT WAY, BERKELEY

Telephone ASberry 9722

Secretarial Personnel

MILO J. SMITH
*Superintendent of Missions
and Finance*

GALEN LEE ROSE
*Superintendent of Education
and Church Development*

MRS. R. W. BLOSSER
Sec'y Woman's Missionary Society

JOHN F. STUBBS, Eureka
State Missions

Presidents of State Boards
J. IRVING RHOADES, Richmond
Christian Education

MRS. E. T. CORNELIUS, Sacramento
Woman's Society

February 3, 1942

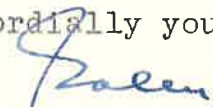
Mr. Kirby Page,
%Methodist Church,
Lighthouse Ave. and 17th St.,
Pacific Grove, Calif.

Dear Kirby:

I am glad that you are going to be available for February 16th at the University Christian church in Berkeley. We shall count on you for two messages, one in the morning and one in the afternoon. I am hoping that there will be a considerable representation of our preachers from over Northern California.

Looking forward to seeing you, I am

Cordially yours,


Galen Lee Rose

GLR:p

P.S. I'll appreciate it if you will bring messages on the general theme of "Living Prayerfully." GLR

Claude E. Hill
First Christian Church
Tulsa, Okla.

February 3, 1942

Mr. Kirby Page
Box 246
La Habra, California

Dear Brother Page:

I beg to acknowledge receipt of your letter of January 27 relative to arranging for a conference in Tulsa during the week following Easter Sunday.

It so happens that I will be in Tennessee for two weeks after Easter, and therefore will not be in a position to arrange for conference here. If you are to be in this section at some later date, I think arrangement could be made.

Sincerely yours,

Claude E. Hill

Claude E. Hill

BEREA COLLEGE • BERE A • KENTUCKY
THE LIBRARY

February 3, 1942

Mr. and Mrs. Kirby Page,
La Habra, California, Box 247

Dear Mr. and Mrs. Page:

Enclosed is my check for \$8.10, which is for the sales of your literature which we have made since you were here last November. This represents the sale of five (5) copies of Living Prayerfully and one (1) copy of A Just and Durable Peace.

We still have a generous supply of both books and pamphlets, and will continue to keep pegging away at the job. We think of you often, and are grateful for your contribution at Berea. Best wishes for your continued work and health.

Sincerely yours,

Robert Fr. Beach

DISCIPLES PEACE FELLOWSHIP

Officers

HAROLD L. LUNGER, PRES.
MYRON TAGGART HOPPER, V. PRES.
HOWARD E. ANDERSON, V. PRES.
BERTHA F. PARK, V. PRES.

JAMES A. CRAIN, SEC'Y-TREAS.
MISSIONS BUILDING
222 DOWNEY AVENUE
INDIANAPOLIS, INDIANA

February 3, 1942

Executive Committee

THE OFFICERS AND
GEORGE H. WILSON
URBAN L. OGDEN
ERNEST L. HARROLD

Dear Fellow-Members:

Advisory Committee

ARLE BROOKS
DONALD M. SALMON
GLENN McRAE
HELEN SPAULDING
KIRBY PAGE
HAROLD FEY
PAUL KENNEDY
H. AUSTIN SMITH

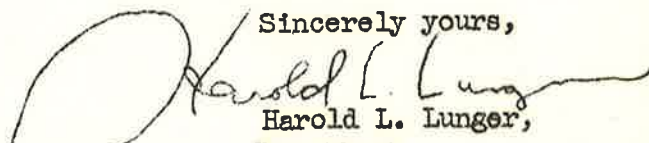
The purpose of this letter is three-fold:

First, to call your attention to "An Open Letter from the Executive Committee to the Members of the Disciples Peace Fellowship" in the February SOCIAL ACTION NEWSLETTER, a copy of which is enclosed. This letter is designed to set forth the activities in which all peace lovers should now be engaged.

Second, to ask you to renew your membership if you did not do so at St. Louis. The fee is very nominal, only fifty cents, but it is necessary if we are to carry on any sort of program, and if we are to send you the monthly SOCIAL ACTION NEWSLETTER. If in doubt, you had better send in another fifty cents in the enclosed membership envelope.

Third, to urge you to respond generously to the appeal for support of our Disciple conscientious objectors soon to be made by the United Society's special Committee on the Conscientious Objector. The Disciples Peace Fellowship is making no special appeal for funds in its own name, but is asking that all our members respond to this brotherhood appeal. When the Disciples Peace Fellowship was formed in San Antonio and the bases of membership were made sufficiently broad to include both pacifists and non-pacifists, it was agreed that in the event of war one of the most important functions of the Fellowship would be to stand by those who for reasons of conscience might face economic difficulty. Now we are called upon to make good. Those of us who are non-pacifists, yet firmly believe in upholding rights of conscience, and those of us who are pacifist but are exempt from military service because of occupation, age or health have special obligations now toward those who are compelled to witness to their faith in Civilian Public Service Camps. We dare not fail them!

Sincerely yours,


Harold L. Lung,
President

MEMORANDUM ON REGISTRATION

February 4, 1942

Richard Gregg, Frank Olmstead, Evan W. Thomas and the undersigned met on February 1 and talked informally about the question of registration, particularly as it affects the group of men over 46 to which all of us belong. The consensus of the views held and expressed by the four is as follows:

1. None of us can see his way clear to register. Each of us feels a clear leading and inner compulsion not to register. Even though under the Act men over 46 are not liable for direct military service, the provisions affecting them are an integral part of the military conscription act. We feel that the first time the Act issues a command, we must take the position that we cannot and will not cooperate or conform.

2. In view of the apparent effort by provisions not requiring men to sign the registration card e.g. to obscure the issue, the simplest and clearest way to implement the non-registrant position and at the same time avoid the appearance of being an ordinary draft-evader, seems to be to pay no attention to the Selective Service machinery on registration day and to report in person or in writing to the nearest Federal District Attorney one's inability to conform to the requirement to register. The D.A. should be kept informed of where one can be located.

3. We believe that it is for each person to decide before God and his own conscience what his course in this matter ought to be, and we counsel against anyone taking the position we have set forth, except after most serious consideration and on the basis of a clear and strong conviction that it is his duty to do so. We hold, furthermore, that the attitude which has fortunately so far prevailed in the pacifist movement of making no distinctions as between registrants and non-registrants e.g. but fully supporting all C.O.s in acting in obedience to their own consciences, should be maintained.

4. Since, as already noted, there appears to be a desire to keep the C.O. situation in the background and to make it difficult for men who feel impelled to do so, to draw the issue between conscience and the war-making state clearly and sharply, and since this prevents public discussion and the education of citizens on such matters, we are seriously considering making available to the public when notice is given of registration of men in our age-group some brief joint statement setting forth our conscientious conviction in this matter.

A. J. Muste

Feb. 4-42

Dear Dr. Paige -

Enclose separate covers,
I'm sending three little
meditations for your journal.

Thank you so much for
taking this interest. They
probably wouldn't do for
publication, but you will
know.

Gratefully

Thae Conner

THE BAPTIST TEMPLE

HOME OF THE GRACE BAPTIST CHURCH

BROAD AND BERKS STREETS

PHILADELPHIA

DANIEL A. POLING
MINISTER

CHARLES T. HEWITT
ASSOCIATE MINISTER

GEORGE R. SWEET, MINISTER IN CHARGE
CONWELL MEMORIAL CHURCH

LAWRENCE T. SLAGHT, MINISTER IN CHARGE
MAYFAIR CONWELL MEMORIAL CHURCH

February 4, 1942

Mr. Kirby Page
Box 247
La Habra, Calif.

My dear Kirby Page:

I have just received and read your January 1 greeting. It sounds like you, old man, and I thank you for sending it to me. Blessings on you through this new year.

You and I shall never agree in some things; but we shall never be less than friends.

My nephew, Robert Poling, son of my brother, Charles, who is pastor of the First Presbyterian Church in Long Beach, California, has just enlisted in the marines. He was taken under the care of the Los Angeles presbytery last fall. His room mate at the university is a conscientious objector. Their friendship remains undisturbed. Robert said recently, "I carry the gun, but John helps put it on my shoulder and keep it there". For me there is no escape from that logic.

Now that we are in, we are all in and whatever a man does and whatever a man says mark him as a unit of society with the whole program. *responsibility for*

My register for conscientious objectors was the first church register in Philadelphia - save ~~save~~ that some churches are registers. The church must be the church and must go with our sons and daughters wherever in conscience they go.

With every good wish,

Sincerely,

Dan Poling ✓
Daniel A. Poling

DAP:KS

1891 FIFTIETH ANNIVERSARY OF BAPTIST TEMPLE 1941

"ATTEMPT GREAT THINGS FOR GOD - EXPECT GREAT THINGS FROM GOD"

Copy of Letter from

THE METHODIST CHURCH

Thomas H. Roddey Minister
Stevensville Montana

February Fourth 1942

To Whom-so-ever;

Concerning the book "Man The Master" by Gerald Heard
a reviewer says, "When he says that we must turn from
inquiring whether the world could accept spiritual aid were
it offered and ask WHETHER WE COULD OFFER IT WERE IT
REQUESTED, the reader has an undergirding conviction that here
is a man who can".

In hearing the address "Raising Our Sights" by Mrs.
Louise Chapman Line one is led to know "we could offer it
were it requested".

Mrs. Line has the happy faculty of imparting a
"dynamic Calm", by her own contagious faith and by the use of
a unique and unusual approach in her choice of words.
Her 'sights' have been raised to view banners on far horizons
and imparts to all who hear her, courage to trek in their
direction.

Cordially

(Signed) Thomas H. Roddey

Methodist Minister

First Baptist Church
FOURTH AND MAIN
WAYNE, NEBRASKA

February 4, 1942

July 21

Kirby Page
Post Office Box 247
La Habra, California

Dear Mr. Page:

I am interested in your conference on The Power Of God. The ministers of Wayne are interested if a satisfactory date may be arranged. Sunday July 12 seems the best time for us.

Thank you for offering to come to our community and we hope that a satisfactory date may be arranged.

Sincerely,

C. L. Eads ✓

C. L. Eads

THE FIRST METHODIST CHURCH
LOUIS ERWIN WATSON, PASTOR
CRESTON, IOWA

Febr. 5th, 1942.

Mr Kirby Page,
La Harba, California.

Dear Friend:

Your letter came relating to one of your conferences here some time in July. Although I am not a pacifist, and I never have been, I have a very deep sympathy for all who are trying to give a major emphasis to the cause of peace. And I would be very glad to have one of your conferences here in July. I may say that I do not look upon the present defense of the freedom and democracy of the world as in anyway compromising the principles of Christianity. In fact, I think there are somethings that Christ would have his disciples die for when the emergency calls for that sacrifice. I felt this way during the First World War, and went as a chaplain - I am the present state chaplain of the American Legion. I am not arguing with you - I am only stating my position. But, now, I would be pleased to cooperate with you in such a conference as you propose, if I am in Creston.

But the chances are that I will not be in Creston in the month of July. First, I have been here as pastor for eight years, and there is a strong possibility of our moving in June. Second, even if we do not move, the only time all summer my family and I cant get away for a little needed rest, and both Mrs Watson and I will really need to get away for a short time, is in the month of July.

But I will be glad to go ahead with arrangements just the same as if I was to be ~~hwere~~, and, indeed, I may be ~~here~~.

Sincerely,

Louis E. Watson

Grand Island, Nebr.
611 N. Kimball Ave.,
Feb. 5, 1942

Mr. Kirby Page
P.O. Box 247
La Habra, Calif.

Dear Mr. Page:-

Your letter of the 20th came to hand. We remember with pleasure your visit to Grand Island a couple of years ago.

I delayed answering your letter in order to bring the matter before the Ministers' Association last Monday. I was sick and not able to attend but understand that the men felt that they did not have time to give the matter full consideration and the president of the association has written you that the matter will be discussed at the next meeting which comes the first Monday in March.

In case the ministers do not take hold of the matter, I will take it up with you the possibility of coming under the auspices of my church and the Self-help Cooperative society. But it would be much better to make it a community affair if possible.

I am enclosing the mimeographed story of our Self-help cooperative and also ~~him~~ a newspaper clipping about the crop on our farm this year. I hope you will find time to read them over. Also I am enclosing one of my pastoral letters.

I sincerely hope we can have you back in Grand Island some time next summer.

Yours heartily,

E.C. Ford
E.C. Ford

RELIEF FROM "RELIEF" AND UNEMPLOYMENT

Does the work of the Self-help cooperatives point the way?

THE SELF-HELP SOCIETY OF GRAND ISLAND, NEBRASKA

by

✓ O. W. Carrell, President of Nebraska Central College
Member of the American (National) Friends Service Committee

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"I have known of the Self-help work in Grand Island, Nebraska for some time and of Mr. Ford, the leading spirit in it. I wish we had more ministers and churches like Grand Island." Roger W. Babson, business advisor and former moderator of the General (National) Council of Congregational-Christian Churches.

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One of the most encouraging developments in recent years has been the growth of the cooperative movement. Great Britain, Sweden, Denmark, Nova Scotia and the United States are a few of the countries where cooperatives have been formed with the result that millions of people have been benefited. The progress in the United States has been remarkable especially since the first world war and the coming of the great depression with its unemployment and burden of relief.

The Self-help cooperatives are an adaptation of the cooperative principles to these conditions of unemployment and relief. There are about 200 of these organizations in the U. S. and their average record has been that for every dollar which has gone into them, they have rendered \$7 worth of benefits to their members. (cf. Congressional Record, May 27, 1937, page 6645, extension of remarks by Hon. W. G. Magnuson)

Organization of the Grand Island Self-help Society

The Self-help Society of Grand Island, now the Producers' Self-help Society, was incorporated in the fall of 1933, about nine months after its organization, and was founded to help needy families, thrown out of work by the depression, secure some of the necessities of life. It was the first organized in the state and one of the early ones in the nation. Many of these people wanted to maintain their independence and support themselves. Rev. E. C. Ford, pastor of the First Congregational Church, had listened to a radio address by Dr. Mecklenburg, of Minneapolis, concerning his society, "The Organized Unemployed", and sent for literature. This was mimeographed and distributed among the business men of the city. Rev. E. L. Geisinger, of the Methodist Church, was the first to get a group going. Soon there were seven groups working, six in connection with churches and one with the Central Labor Union. When the incorporation was effected, Mr. Ford was elected to head up the movement and has been closely associated with it ever since.

First the pastors shared together in a plan which enabled many of these unemployed to secure wood for fuel. Steps were taken to provide shoes and clothing by advertising for rummage. An unemployed cobbler had work and children had shoes. A small cooperative store was established and a credit union, where those who cannot borrow at the bank can secure a little ready cash when needed. In order to make this possible, Mr. Ford solicited the business men of the city for a few shares each. A share in the credit union is \$5.00 and the interest rate is 8%. The business men of Grand Island have been among the most helpful and active persons in forwarding the interests of the Self-help Society.

Operation of the Farm

One of the main projects of the Self-help Society has been the operation of a farm for the past four seasons. In spite of the droughts which seriously interfered with the raising of satisfactory crops, much has been accomplished and many families benefited through what has been produced. The Society made a creditable showing in spite of the drought in 1939. It actually ran about \$300 behind in its year's operations but the help which it gave to its members kept ten families off of relief for an average of ten months, which at WPA wages, would be a saving of over \$4,000. To spend \$300 and save \$4,000 is good economics. There was no difficulty in securing the backing of the business men of the city for the year 1940. One business man underwrote the lease on the farm for 1940 and others assisted with donations of one kind and another.

The farm of 120 acres the Society had been operating for three years was sold on a foreclosure and so was no longer available. It was then late in the season and the only farm available was one about a mile east of the City which was not very well suited to the purposes of the Society because the facilities for irrigation were very limited. The summer of 1940 witnessed the worst drought of the long period of droughts in this region. The ordinary crops and gardens were blasted by the hot winds. For a long time there was great discouragement among the members and it was a question whether the Society could hold together, but the cows, four thoroughbred Holsteins, proved quite profitable, as did a brood of about 400 chickens. The fifteen acres of sugar beets which had been put in, though only partly irrigated, made a fair yield, and when the annual audit was made it was found that the Society had done almost as well as during the previous year.

The business men of the City were again called in to counsel regarding 1941 and the verdict was, "Go ahead and we will back you." Early in the fall, steps were taken to rent a small farm one-half mile north of Alda, about seven miles from Grand Island, which is entirely under irrigation. A lease has been signed for this farm, the rent to be on a crop share basis. A farm manager has been selected and is now installed. The members of the Society are looking forward to the season of 1941 with courage and confidence, especially in view of the fact that crop conditions are much more favorable for the coming season.

Securing of a Permanent Home for the Society

During these difficult years, the Society has been making small payments each month on a half-block in the 1400 block on East Seventh Street, on which the Shelter houses, used as Headquarters, stand, and the deed has been secured for the same. This gives the Society a nice piece of property entirely free from debt, and a permanent home, in value worth all the community has put into the Society.

Additional Projects

The women of the Society have continued their sewing operations and the renovation of used articles of clothing. During the winter the men chop wood. In the fall of 1938 rather a unique project was begun. A want-ad was placed in the local paper asking those who had a surplus of goldfish to donate them to the Society. Several hundred were received and kept through the winter by one of the members and sold in the spring. In this way a small profit was made. The project received considerable publicity in the press and was commented upon in a radio broadcast over a New York station.

What Others Think of the Self-help Society

The Self-help Society is now in its ninth year. Because of what has been accomplished it has received wide publicity and attracted much attention. Prominent persons from many places have come to learn what has been done to help deserving and self-respecting families to maintain their independence and to see the Society in actual operation. From the simple beginnings of the Society nine years ago till the present time, Mr. Ford has been the patient, courageous and capable counsellor and guide of this splendid movement. Many letters of appreciation have come to him entirely unsolicited from various church and civic leaders. The following excerpts have been taken from a few of these letters:

"You seemed somewhat discouraged when I visited Grand Island but I note that things have changed and that your fine work is going forward steadily." -- William E. Sweet, former Governor of Colorado and the present Moderator of the General Council of the Congregational and Christian Churches.

"The story of the Self-help Society interests me greatly -- It is a conclusive answer to those who think that the church is a spent force and also to those who believe that ministers are constitutionally unfitted to deal with practical matters." -- Oscar E. Maurer, former Moderator of the General Council of Congregational and Christian Churches.

"I am very much interested in the Self-help Society of Grand Island. It is certainly moving along right lines. I think you are doing a great work and you deserve genuine success." Alfred C. Howell, Vice President, Guaranty Trust Company, New York, N. Y.

"I have known of the work of the Self-help Society of Grand Island, Nebraska, ever since Mr. Ford came to Denver, at his own expense, to investigate the Security Program of the Church of Jesus Christ of Latter Day Saints. Since then I have been in Grand Island and know, at first-hand, of the work there. The two programs are similar in ideals and have many methods in common. I sincerely appreciate the devotion of the leaders of this Society to the cause of suffering humanity." -- William W. Seegmiller, Mission President, Church of Jesus Christ of Latter Day Saints, Denver, Colorado.

Advisory Committee, Board of Directors and Officers

The Advisory Committee of the Self-help Society is as follows:

Mr. David Kaufmann, owner of Kaufmann's Department Store and
president of The Commercial National Bank;
Mr. E. J. Wolbach, president of the First National Bank;
Mr. O. A. Abbott, Mayor of Grand Island, Nebraska;
Mrs. Mary Prince, State League of Women Voters;
Mrs. Chas. G. Ryan, National Democratic Committee-woman from Nebraska;
Mr. Rudolph Bock, member of Hall County Board of Supervisors;
Mr. George Sass, practical farmer, who recently received an award as
one of the outstanding farmers of the county;
Mr. Dan Mara, secretary-treasurer of the Wolbach Department Store.

The members of the Society elect a board of directors and officers once a year.

Education, the Basis of the Society

Meetings are held at least monthly. Ever since its beginning, Mr. Ford has based the work of the Society upon education and has frequently devoted thirty minutes of each meeting to educational purposes. In this policy he has followed the example of one of the most successful cooperatives on record, that of Nova Scotia which has done so much for the fishermen, farmers, and miners of that province. He has learned from his own experience and that of others that education of the members of the Society is absolutely essential to the success of any cooperative association. To "cooperate" only because and so long as it pays cash dividends defeats the very purpose and spirit of the movement.

The Self-help Cooperative Society of Grand Island was established upon sound principles and is being carried on along right lines. It has done a good work and is helping to meet the needs of those families which are associated with it. Because of this, it deserves the confidence and support of all who are interested in helping worthy persons to have the opportunity of helping themselves.

Nebraska Central College
Central City, Nebraska
March 15, 1941

UNITED CHURCH OF EAGLE ROCK = Los Angeles, Calif.
EDGAR J. EVANS, Minister 5206 Eagle Rock Blvd. Phone: ALbany 4929

Hello Kirby:

Very good re-actions to your meetings. no bad ones. Hope Treasurer's check has arrived. Ministers present:

- (1) J. Irving Rhoades, 5054 Ellenwood, L.A.
- (2) W. Dwigth Gillespie, 4376 York Blvd. " "
- (3) Stuart L. Anderson, 1233 Ruberta Ave. Glendale.

Ministers of (1) E.R. Christian (2) Occidental United Presb.
(3) Glendale First Congregational.

Then also - Allen Hunter, Dr. Ryland and 3 Retired Ministers.

Will look forward to another conference when you can get on the Occidental Campus Sincerely Ted.

First Christian Church

DONALD M. SHERIDAN, MINISTER
SIXTH AND OSAGE

Bartlesville, Oklahoma

February 5, 1942

April 8

Mr. Kirby Page,
Box 247,
La Habra, California.

Dear Mr. Page,

After conferring with several of the ministers in reference to your letter of January 27, we are definitely interested in having you come to this community for one of your conferences.

You state that during the week after Easter you expect to be passing through our region and we are wondering if it would be possible to have you for a Sunday conference on April 12. As you know, we have a cooperative venture here, you having spoken before the Sunday Evening Federation and it would be this organization that would sponsor your conference.

We do prefer a Sunday conference but would be willing to arrange some other time if necessary.

Sincerely,

Donald M. Sheridan

DMS DB

LENTEN READING LIST—1942

Chosen by
DR. HALFORD E. LUCCOCK



Annually the religious publishers of America join in choosing an outstanding minister whose knowledge of books is respected by American denominations and ask him to prepare a limited list of leading books particularly helpful for Lenten reading. Dr. Halford E. Luccock, professor of homiletics at Yale University Divinity School, was chosen this year.

A CHRISTIAN IMPERATIVE

By ROSWELL P. BARNES. Timely, brief, thoughtful discussion of the contribution of the church to world order. First-hand knowledge of the world situation and insight into the resources of the world-wide church combine to make it a challenging book at the present time. Friendship Press \$1.00

CHRISTIAN REALISM

By JOHN C. BENNETT. A rare combination of solid "tough minded" thinking and a readable style as clear as sunlight. Theology is made to walk our common ways; the hardest questions of our time are faced frankly, and the light of Christian revelation thrown on them. Scribner's \$2.00

PRAYER

By GEORGE A. BUTTRICK. A book certainly destined to long life and wide influence. A major contribution to the theory and practice of prayer from years of study and experience by one of the noblest spirits in the American pulpit. Written in a style of music and moving force. Abingdon-Cokesbury \$2.75

HOW JESUS DEALT WITH MEN

By RAYMOND CALKINS. Jesus' contacts with ten people are portrayed with insight and imagination, bringing to light His resources for the tensions and burdens resting on people today. Fresh and original, embodying the wisdom of a long and rich pastoral ministry. Abingdon-Cokesbury \$1.75

THE KEYS OF THE KINGDOM

By A. J. CRONIN. A best-selling novel that well deserves its fate. The inspiring story of a priest in Scotland and China, who made a "howling success" of the ministry by coming not to be ministered unto, but to minister. The story has dramatic interest and the central character a genuine nobility. Little, Brown \$2.50

LIVING UNDER TENSION

By HARRY EMERSON FOSDICK. Here are twenty-five sermons, yet the word "sermons" cannot adequately describe them. Like their author, they are unique. They are intellectual and spiritual adventures which sweep widely through human problems in a time of tension and bring sympathy, understanding, and inner fortification. Rich in thought and vivid in expression, with an amazing closeness to human experience. Harper \$1.50

A CHAIN OF PRAYER ACROSS THE AGES

Compiled by SELINA F. FOX. An enlarged and revised edition, printed in convenient form of one of the most comprehensive and useful collections of prayers ever made. A fruitful aid to the devotional life. Dutton \$1.50

THE UNQUENCHABLE LIGHT

By KENNETH SCOTT LATOURETTE. A great historian of Christianity gives in brief, compact form an inspiring panorama of the spread of the influence of Jesus through nineteen centuries and into all the nooks and corners of the earth. Harper \$2.00

DISCOVERY: A GUIDEBOOK TO LIVING

By ROBERT M. BARTLETT. This is frankly a book of quotations. The arrange-

ment is ideal for daily reading and meditation. The ideas are robust in thought; timely in significance; real ignition points for the mind and spirit. Association Press \$1.50

WHAT CAN WE BELIEVE

By RANDOLPH C. MILLER. Simple, clear, exceedingly frank discussion of what Christianity has to offer to that large company of modern men who wonder whether it has anything to offer. Scribner's \$2.00

WOMEN OF THE BIBLE

By H. V. MORTON. Delightful, brief character sketches of women of the Bible, written by one whose knowledge of Palestine is extensive and detailed. Written in the fascinating style which has won such a large reading public for the author's travel books. Dodd, Mead \$2.00

LIVING PRAYERFULLY

By KIRBY PAGE. An ideal book for Lenten devotional use. A "God's plenty" of poetry, arresting prose, and prayers selected with skill from wide-ranging sources, conveniently arranged for daily use. Farrar & Rinehart \$2.00

THESE SHARED HIS POWER

By EDWIN McNEILL POTEAT. The experiences of six disciples of Jesus during the post-resurrection days are treated in a series of twin chapters. In each case, the first chapter is an imaginative re-telling of the Bible story, done with beauty and narrative power. The second deals with the theme of the story in the modern setting. Original and provocative. Harper \$2.00

ON GUARD

By JOSEPH R. SIZOO. Small in size, large in inspirational value. Though designed partially for use in the army and navy, it is not a war book at all in content. Its brief, succinct paragraphs deal with the central themes of life and religion. Arresting and suggestive. Macmillan \$1.00

THE HIGHWAY OF GOD

By RALPH W. SOCKMAN. The Lyman Beecher Lectures on Preaching at Yale in 1941 worthy to stand high in a great succession. The problems of the church and its ministry in the midst of the present wilderness of confusion set forth with keen analysis, sure ethical and religious insight, and authentic eloquence. Macmillan \$2.00

IN THE SHADOW OF THE CROSS

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By WALTER W. VAN KIRK. The centuries speak to the hours in this little book. It points pathways to lasting peace, and the place the Christian religion can and must play in remolding the world nearer to God's desire. Authoritative, timely, persuasive. Willett-Clark \$1.50

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By LESLIE D. WEATHERHEAD. A book that comes literally out of the furnace of London under bombs. Yet the author is above the battle. He writes, not a war book, but a book of faith and courage. The work of a great pastor with a sure and deep knowledge of God and man. Emphatically a book for days of strain. Abingdon-Cokesbury \$2.00

CHRISTIAN DOCTRINE

By J. S. WHALE. This book is not a substitute for a box of candy. It is not an easy means of "killing time." But it will make the time spent in its reading live long for the reader who brings to it serious attention. A remarkably clear presentation of the Christian faith, by a man gifted in lucid and memorable expression. Macmillan \$2.00

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By REGINA WESTCOTT WIEMAN. The author does not move in the stratosphere of generalities; this book has its being in the concrete details of family life. Psychological scholarship, sympathetic understanding and deep religious spirit conspire to make this a very valuable book to all interested in building Christian homes. Harper \$2.00

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412 C CA JAN 42 O
KIRBY PAGE
BOX 247
LA HABRA CALIF

1 2 3 5 4

1301 Oak Street
South Pasadena, California
February 10, 1942

Mr. Kirby Page
P. O. Box 247
LaHabra, California

Dear Sir:

The enclosed letter, which I wrote to John Haynes Holmes a few weeks ago, is more or less self-explanatory. I should be appreciative if you would read it and then tell me what you think in general of the ideas that are expressed. (Dr. Holmes is in thorough accord with these views and so, also, are a number of persons to whom copies have been sent.)

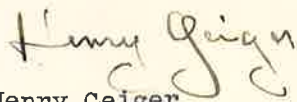
At present I am endeavoring to work out more tangibly a plan for the cooperative self-education of conscientious objectors and other workers for peace who feel a responsibility in this regard. I should say at the outset that by no means do I desire to minimize, even by implication, the inward or "religious" feelings which are the real source of moral strength in the Peace Movement. It is simply that I believe it possible for pacific ideas to be spread more rapidly if they have the rational support which history can be made to give.

I have in mind the preparation of bibliographies, the making of brief book reviews and analyses of the important periodical literature in our field, with a view to supplying, in concise form, those facts and arguments which will be most convincing to the man in the street.

Also, I should like to see something started in the way of a study group here in Southern California, although the way is not clear as to how this might be accomplished.

I should like to see you and talk this idea over with you. If you will give me your telephone number and say when you are at home, I will be glad to call you for an appointment. This, of course, is on the assumption that you will have sympathy for the ideas I have in mind.

Yours sincerely,


Henry Geiger

1301 Oak Street,
South Pasadena, California
January 5, 1942

Mr. John Haynes Holmes
The Community Church
10 Park Avenue
New York, New York

Dear Mr. Holmes:

It was with a feeling of appreciation and encouragement that I read of your re-affirmation of your position in connection with the Community Church. The war has not changed the principles on which our position is based, and the demonstration of this to others is, I think, a major obligation of workers for peace. This letter is among other things an expression of gratitude for the example you are setting.

For my own part, as a conscientious objector, I have been working to keep the C.O. movement as non-sectarian as possible, as the article you published in Unity shows. I am not in a C.O. camp for the reason that I am over 28, so that I do not expect to be called for a year or so - perhaps not at all. But if the war drags on I suppose they will take men up to 35, which will land me in camp. So much for personal identification. What now concerns me is the future growth of the Peace Movement (I wish it could have a more positive name, but I don't know what). I am writing to you because your published statements show you have this Cause at heart and must be interested in its progress. Therefore I should like to lay before you my thinking about the future.

Until war broke out, it seemed to me that the great need was to get recognition for the C.O.'s as useful citizens on a par with men in the army. That is why I worked to have the camps government-administered and supported, with pay for the men. Lots of men did not become C.O.'s because they thought they had to be sectarians to conform with the act.

Now that America is at war, however, we must all stand together on the basis of the existing situation, and there should not, I think, be any cause for an appearance of disunity among C.O.'s. Those of us here in California who have been working for government camps are stopping our agitation. We do not believe our efforts were wasted, for we know from many evidences that we caused a lot of thinking to be done, and that, after all, was our real objective, of which the proposed change in the camps was merely the formal condition. It is the thinking that is important. This brings me to my point.

Heywood Brown once wrote, in reference to "liberals," that if the "children of light" are to win out, they will have to be at least half as smart as the "children of darkness." This is my text. The Peace Movement has very little literature. The best book (from the rationalist viewpoint)

Mr. John Haynes Holmes - 2

I know on war is Angell's Peace and the Plain Man (1935) and Angell now edits the interventionist (that word! - force of habit) Nation. There is the Gandhi type of book, Shridharani, etc., which is invaluable, but we have no indigenous body of thought on the futility of war and the realism of believing in peace absolutely. I know there are some fine religious studies like French's, We Won't Murder. I have read and admire Huxley's Ends and Means and his Encyclopedia of Pacifism. I know there are some other books, by Heard, Gregg, de Lig, etc., but good as they doubtless are, they do not constitute what I think is necessary. We need to evolve a literature that is the natural and coherent expression of conscientious objection in America.

Right now I can think of three really eminent men in American universities, two of them history professors, whose works should be studied by C.O.'s who are resolved to think as well as to feel about peace. Teggart, at the University of California in Berkeley, is of the view that war is not an essential to social progress and achievement. Passages in Carl Becker's Every Man His Own Historian give evidence that he has the same conviction. You, of course, know George Hartmann at Columbia.

But it is not enough to have these views expressed "in passing" by scholars. Young men and women who mean business about putting an end to war should be compiling extracts from historians like Teggart and Becker, and writing themselves. Here, for example, is a passage from Hanson Baldwin, in the N.Y. Times Book Review for Aug. 18. He is discussing a book on decisive battles:

Skimming through these pages with even a modicum of philosophical abstraction and objectivity, the reader cannot help but be impressed by the fact that to each generation each war has seemed "different" from the last; to each the new war was "glorious"; in every age men have been rallied to the standards by the same ancient shibboleths dressed perhaps in the guise of new expression, modified to fit the concepts of a new day.

And one is struck, too, by the fact, so clearly brought out, ...that the world's decisive battles have served merely as the punctuation - the periods, let us say - to the end of epochs; many of the battles themselves have been a consequence, rather than a cause. Many of these thirty-seven Armageddons have marked the end, the final inevitable end, of a long period of stagnation, softness, surfeit and decay ...

Quoting a military expert would, perhaps, seem peculiar to some pacifists, but we are not against military experts; we are against war. The honest believer in militarism is our next best friend to the brother pacifist. If he is honest, and we are right, then we have to show him why, so that his strength may be joined to ours.

One gets a little tired of the pacifist whose only reason for being one is because he tried to imitate Christ in this respect. Christ was also very wise, and if our movement is to grow it is not enough to be harmless as doves.

Mr. John Haynes Holmes - 3

Recently, in a letter from a friend now in a C.P.S. Camp on the Coast, I heard about a C.O. who announced with apostolic fervor that those who don't believe in heaven should look about the camp - that now they are there. God's in his Heaven, the C.O.'s in his Camp, and all's right with the World! Frankly, I'd rather be a soldier fighting for my country than be in a state of mind like that. The degradation of the C.O. position to the rank of merely personal virtue is something that must be guarded against at all costs. It is this quality in some pacifists that keeps away men who by rights should be among us. I am convinced that when one's morality is simply that of the personal example of Jesus, and has not been thought out in terms of the social consequences of actions, self-righteousness almost inevitably results, and the Peace Movement cannot grow except as it loses this quality, or reduces it to a minimum. The way to reduce it is to support the C.O. position with rational analysis of history and the processes of social change. This is the common ground of understanding in a free society.

I understood that there was to be an educational program in connection with the C.O. Camps. I have first-hand information about only one camp, and there is virtually nothing of an educational character going on there. Of course, the camp itself, as an institution, is a medium of education. But more than this is needed. The men should be studying history; they should be fitting themselves to prove to others the futility of war. There should be vital intellectual currents flowing to water the soil of religious devotion, or whatever it is that makes a man a conscientious objector.

Possibly you see the monthly, The Conscientious Objector, published by the War Resisters League and the American Friends Service Committee. It is certainly a fine paper, and its editorials have in a way been urging exactly what I am contending for. I was moved to write this letter by thinking them over. The C.O. asks for the kind of thinking that will produce a unified philosophy of Peace, something with affirmative propositions to take the place of the external and negative unity of being "against war."

The difficulty, of course, lies in the fact that C.O.'s are against war for different reasons: some, simply because their fathers were Mennonites; some because of one of the Commandments; others because they are convinced that war never accomplishes anything constructive, and so on. But why should it not be possible for the religious, the rational, and even the political war resisters to unite on Humanist principles? In the Atlantic Monthly for June, 1930, Frank Jewett Mather Jr. defines Humanism briefly:

The prime articles of faith are man's free will and his intuition of a higher and lower self. These are postulated, not proved; indeed, they probably do not admit of proof, being, like consciousness itself, immediate data of experience. The humanist technique is self-examination, self-knowledge, self-control, emerging in conduct as moderation and a quest of the golden mean.

I should like to add, for its rare beauty, the injunction to man offered by the great Humanist of the Renaissance, Pico della Mirandola:

Thou shalt define thy nature for thyself. For thou art made neither heavenly nor earthly, but art as it were thine own maker, having power to decline unto the low brutes or be reborn unto the highest, according to the sentence of thine intellect.

I found this in Everett Dean Martin's Farewell to Revolution, another book that should be studied by C.O.'s.

It seems appropriate to find a basis for unity among pacifists in the Humanist credo, for the reason that we owe to Irving Babbitt the essential criticisms of Rousseau's theory of progress - through revolutionary violence. Today all wars are revolutions, or are called revolutions in order to justify them.

Teggart has pointed out that

War has been, times without number, the antecedent of advance, but in other cases, such as the introduction of Buddhism into China, the same result has followed upon the acceptance of new ideas without the introductory formality of bitter strife. As long, indeed, as we continue to hold tenaciously to customary ideas and ways of doing things, so long must we live in anticipation of the conflict which this persistence must inevitably induce. (Processes of History, 1918, 161.)

In this passage is a pattern for research by pacifists: Does war make the progress that seems to follow after, or is the progress, when it occurs, in spite of the war? Young men and women who have worked on studies of this sort will gain a fire of conviction that can be obtained in no other way. They will be able to influence people with facts as well as humanitarian enthusiasm. Facts have the force of truth, and if we believe in human progress we must believe that the force of truth will triumph at last.

I think that a man like Teggart could be interested in a program of study toward such an end. I think he would suggest a reading course, if not help in a more concrete fashion. He might even give counsel to the chairman of a study group. Possibly Becker would do the same. He could be asked. Surely Hartmann would.

There are other lines of research. War and Epidemics could be followed up by medical students who are C.O.'s. War and Mob Psychology, during the conflict and after, would make a good topic. Then, on the positive side, the accomplishments of peaceful techniques should be carefully set forth. The Cooperative Movement is a magnificent argument for peaceful economic change. Socialist C.O.'s could work on this. The Quakers have an illustrious past that could be turned into documentary arguments for the way of peace. Arthur K. Morgan tells in his Long Road how they literally changed English methods of doing business simply by the power of example.

Thorstein Veblen has a fine passage on the social disintegration which followed the American Civil War..There must be an enormous amount of material of this sort, waiting to be gathered. Shouldn't the people who love peace be doing this sort of thing?

Concluding these few suggestions as to lines of work, I should like to formulate the central issue in philosophical terms. The Conscientious Objector takes his position on fundamentally religious grounds, because "conscience," as commonly understood, is a manifestation of the religious spirit. Now if we define religion simply as man's intuition of the spiritual unity of mankind, we have the basis of the C.O.'s refusal to kill. More broadly, or

Mr. John Haynes Holmes - 5

impersonally stated, he holds it morally wrong to take another man's life because to destroy a unit is to harm the whole - a violation of his inner sense of reverence for the whole. There are many ways of putting this, of course.

But the unity of the whole is a unity of units - the old question of the One and the Many - and the problem of understanding unity in diversity requires more than the bare intuition that the unity is a fact. We have to understand the unity running through diversity in terms of the relations which unite these units, and as these relations are dynamic, and constantly changing, we find ourselves studying the laws of human relations as disclosed by History and Psychology, in order to rationalize our essential intuition of unity. If we are not able to fortify our intuition of basic unity through an appreciation of the relative unities of social existence - through grasp of the laws of human relations which express the unity within diversity - failing in this, I say, we may come to doubt the validity of our intuition.

Does not this analysis apply with some particularity to the recent expression of editorial indecision by the Christian Century?

The Peace Movement must develop a philosophy of history that is broadly based on a few simple premises such as those represented by the Humanist position. Some affirmative propositions about human nature and the law of human progress are necessary starting points of a consistent theory of history, and the concepts of free will and a higher and lower self, with progress through self-discipline, might serve as the "first principles" of the Peace Movement. Every conscientious objector should be able to adopt these principles without interfering with his private religious or philosophical beliefs, and all could then work together at the rational level toward the establishment of a body of thought that would bring great intellectual strength to the Peace Movement. Personally, I think there would be an increment of moral strength as well, the fruit of conviction based on knowledge.

I am suggesting that it is futile for Pacifists to hope to unite at the intuitive level. The Quakers will not end war by making everyone else a Quaker. Somehow, not everyone wants to be a Quaker. Young men wondering if they should join the army will not solve their problem by becoming Mennonites or Brethren. Some day, perhaps, there will be religious unity in the world, but not until religious people are willing to forego their claims to exclusive revelation and salvation. And the Peace Movement cannot afford to wait for that. We must meet in the territory of intellectual equality, and work to show that, whatever our inner reason for believing war is wrong, the practical effects of war are wholly evil, and that if wars continue human society will destroy itself. Our job is to work together at the rational level, and demonstrate, insofar as is possible, the absolute futility of war as an instrument of national policy and to point to the other means of concluding international problems.

Well, I have put down, rather sketchily I fear, the ideas I have been thinking about for some time. They are not very well organized, but the whole conception is still far from the blue-print stage and might best be fluidic anyhow. I should like to have your reactions to this proposal, and your candid opinion on whether or not it might be carried out. I have thought that the War Resisters League would be the proper organization to sponsor a program of this sort. It is, I think, the most vital of the peace organizations, and probably is already doing some work of this sort. Possibly, you will have

Mr. John Haynes Holmes - 6

some specific modifications or extensions to offer. So long as the general purpose of stimulating thought is preserved, I do not care much what form is adopted. The main thing is to get something going along these lines - a self-conscious attempt on the part of Conscientious Objectors to think their problem through.

It has occurred to me that the meek young man who has grown up swathed in the sweetness of a devotionally minded Christian family, and who has never given much thought to the great problems or sufferings of the world, may not be quite so noble a soul in staying out of the war as the more warlike individual who has struggled to overcome a personal repugnance to shedding blood because he has grappled with some of the facts - the facts that conscientious believers in war talk about so much and with a fairly good show of reason. Again, it seems to me that the conscientious objector who refuses to fight because he wants to go to heaven (fighting being a sin that might keep him out) is a mercenary young reprobate who has made a deal with his God and then says to hell with the rest of mankind. I hope there are not many like that. I know there are some. You will agree, I think, that such C.O.'s are almost as bad as the fakers who pretend to be C.O.'s just to keep out of the army. I know there are a few of those, too - but very few, fortunately.

If the C.O.'s would imitate Christ, they would not be trying to get into heaven, but to get out, and come down to earth to work for mankind. That, I am told, is what He did. In other words, the position of the C.O. is honorable when it is taken for the sake of others, but it is a mark of spiritual selfishness when adopted as a means to private salvation. To think the whole question of war through at the rational and social level would, I think, be wholesome for every type of Conscientious Objector, and would help to produce a brand of living religion in America that we cannot get along without very much longer.

I have, I know, been quite critical of some aspects of the Peace Movement. This is not because I do not appreciate the work of those who have gone before, and of those whose convictions, however based, are keeping the Movement alive today. I am thinking about the future, about peace as an evolution that must take place, and I am trying to envision the factors that are a necessary part of that evolution.

If you approve in general of these ideas, I should like to send copies of this letter to various individuals who I think would be interested, and who might be counted upon to assist in such a program. Perhaps I should add that I am not proposing the formation of another "organization." There are probably too many organizations already. This idea should grow within the structure of some existing body, as an extension of its activities, and those who take part would have to impose upon themselves the discipline of working together effectively for a common end. Help could be given, but not a lot of "direction." Thus the principles of peaceful change would be applied right at the start. If it won't work that way, then either the idea is bad or its requirements exact too much.

Please let me hear from you soon.

Sincerely

(Signed) Henry Geiger

Lincoln Hall

Bluffton, Ohio

Feb., 6, 1942

Kirby Page

La Habra, California

Dear Mr. Page:

The last time I saw you you were in Bluffton giving a series of lectures. I met you then and mentioned that my work was still under way and that the article, *Life*, which began with seventeen pages had grown considerably and would reach the proportions of a book.

Under separate cover I am forwarding my manuscript to you for reading and criticism if your time permits. I certainly hope I am not imposing but I have written only because I secured my inspiration through one of your books and feel that you understand my view-point and that you are in a position to assist me.

At this late hour I do not know whether or not it would be advisable for me to attempt to publish my work. Do you think there is a possibility of publishing anything of this nature at this time? I am willing to omit any words, phrases, paragraphs etc., which would be detrimental or lessen its effective value if my work is found to have publication possibilities.

If, in your estimation, my work has any merit where do you feel that I could find possibilities of publication?

I am inclosing one dollar for the return of my manuscript by registered first class mail. Whenever you return it will you also please state what I owe you for your very kind and courteous assistance. I will remit same at once.

Cordially yours,

Mrs. E. E. Loganbill

*this has come, I wrote her
a note saying you would look at it on
your return. - Mary*

CARL H. WILHELM
PASTOR

NEVA BERYL HASH
EDUCATIONAL DIRECTOR

THE FIRST CHRISTIAN CHURCH

Broadway and Thirteenth Streets

Ada, Oklahoma

February 7th,
1942.

Dear Kirby:

Referring again to your letter of the 27th ultimo, regarding the possibility of your coming to Ada the week after Easter: I regret to say that another matter has come up which changes our situation entirely. We are to be hosts to one of the one-day conventions of the United Christian Education Advance ~~so~~ near that time, and we are to be in a two-weeks' spiritual life revival, ^{so} that I feel we must change the date of your coming. I am sorry, but I hope so much we can get together with you on another date. Is there any possibility of your coming before Easter Sunday? Any date at all that you might be able to make it would be acceptable to us, almost. If not, could you make it at some time after the first two weeks following Easter?

I hope this reaches you before you reply to my other letter, and that it will be possible for you to re-arrange this dating.

With best wishes,

Sincerely,

Carl H. Wilhelm ✓

Mr. Kirby Page,
P. O. Box 247,
LaHabra, California.

476.7 Grand Avenue
Kansas City, Missouri
February 8, 1942

Mr. Kirby Page
Box 247
La Habra, California

Dear Sir,

your pamphlet, "How Does God Deal With
Evildoers?" was discussed in the last
issue of World Call. I am enclosing
fifteen cents for a copy. Maybe it will help
me to overcome the irresistible urge to fight
back inherited no doubt from my grandparents
in County Cork. Very truly yours,

Mildred Powers

18d 15¢
2/13/42

The Methodist Church



Weekly Bulletin

METHODIST BULLETIN

LODI, CALIFORNIA, SUNDAY, FEBRUARY 8, 1942

CHURCH SCHOOL 9:45

MORNING WORSHIP 11:00

Mrs. Vera Gaskill, Choir Director.
Miss Anna Laura Homfeldt, Organist.

Order of Worship—

Organ Prelude—"Sarabande"—Bohm

Enter Boys Scout Troops 91 and 22,

Guests of the Morning.

Processional—"Holy, Holy, Holy"

Hymn No. 1.

(Congregation please rise and join in the singing).

The Collect—

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name, through Jesus Christ, our Lord, Amen.

Hymn 501—"A Story to Tell to the Nations."

Pastoral Prayer—

The Lord's Prayer—

(Congregation Joining)

Choral Response—The Choir.

Anthem—"I'm But a Stranger Here"

..... Marston

Responsive Reading—"Citizenship,"

First Reading, page 638.

Gloria Patri—

Scripture—John 6:1-13.

Offertory—"Dialogue" Mozart

Bass Solo—"Hold Thou My Hand"

..... Briggs

Mr. Roy Ehrlich

Sermon—"There Is A Boy Here"

John 6:9 (Goodspeed)

—Dr. Hamilton.

Hymn No. 507—"In Christ There Is No East or West."

Enter Junior Church.

(If there be any desiring to unite with the Church either by Confession of Faith or by Certificate of Transfer, they may come forward during the singing of this hymn).

Benediction—

Recessional—Hymn 18, Verses 1, 2.

(The congregation will please remain standing until the "Amen" is sung).

Postlude.

STANDARD BEARERS

The Standard Bearers meet at the close of school Monday afternoon at the home of the Counselor, Mrs. Stanley Marvin, corner Walnut and Pleasant streets. All sixth, seventh and eighth grade girls invited.

UNITED EVENING SERVICE

First Methodist Church—7:30 p. m.

Rev. A. R. Boone presiding

Order of Service—

Hymn No. 379—"I Love Thy Kingdom Lord."

Prayer—Rev. A. R. Boone.

(Congregation standing).

Anthem—"More Love to Thee"

..... Doane

The Choir

Responsive Reading—Sixth Sunday,

First Reading.

"The Good Shepherd."

Gloria Patri—

Scripture—Mt. 16:13-20.

Offertory—"Chaconne" Durand

Quartet—"Have Thine Own Way"

..... Stebbens

The Misses Patsy Hamilton and Betty Rhodes

Messrs: Billy Bucher and Harold Cook.

Hymn No. 378—"Walk in the Light," verses 1, 2, 4.

(The choir will take their places in the front seats during the singing of this hymn).

Sermon—"The Keys of The Kingdom"—Rev. H. K. Hamilton.

(A sermon based upon the book by the same title by Dr. Cronin).

Text: Mat. 16:19 "I will give unto thee the keys of the Kingdom of Heaven."

Hymn No. 465—"Where Cross the Crowded Ways of Life"—North.

Benediction—

Doxology—

Postlude.

ADULT COUNCIL

Mr. Axel Grube, Superintendent of the Adult Division of the Church School, is calling a meeting of the Adult Council on Tuesday evening at 7:30 in the Junior Room of the church. The following are supposed to be present: The President of the Board of Education, The General Superintendent, Superintendent of the Adult Division, Teachers and Presidents of the Berean Class, Helping Hand Class, Good Fellowship Class, and Wright's Class, President of the W. S. C. S., President of the Mothers' Council, and the Pastor. This will be the first meeting of the Council and we are very anxious to have every member present.

THE METHODIST BULLETIN

MID-WEEK SERVICE

The Mid-Week Service is held promptly at 7:30 on Wednesday evening. The second and concluding evening is to be spent with "The Developing Idea of Man" in the Scripture. On last Wednesday evening we dealt with it in the Old Testament and on next Wednesday evening in the New Testament, which will of course include the teaching of Jesus. We believe that you will enjoy and find profitable this evening, so join us at 7:30.

REMEMBER KIRBY PAGE!

On next Sunday Kirby Page, internationally known author, lecturer and preacher, is to be with us for three addresses under the auspices of the Lodi Ministers' Association. He speaks at 3:00 p. m. in the church upon "Practicing the Presence of God," and at 6:00 p. m. to the Union Young People's Meeting in the Christian Church and at 7:30 also in the Christian Church to a great Union Evening Service upon "Living Creatively Through Prayer." Some fifteen of the Lodi Churches are cooperating in these meetings.

THE CHOIR

The Choir meets for rehearsal on Thursday evening at 7:30. A "good" choir is a choir that is faithfully present for rehearsal. We all want ours to be a "good" choir. We are all proud of the way the choir is steadily improving. It is for our choir to give the Easter evening musical program this year. This means much work.

On Friday evening the choir is having a pot-luck supper with a party following.

CHURCH CALENDAR

February 10, 7:30—Adult Council Meeting.

February 11, 7:30—Mid-Week Service. "The Developing Idea of Man."

February 12, 7:30—Choir Rehearsal.

February 13, 6:30—Pot-Luck Supper, Choir.

February 16, 3:00—Kirby Page in the Methodist Church.

6:00 Union Young People's Meeting, Christian Church, addressed by Kirby Page.

7:30 Union Mass Meeting, Christian Church, addressed by Kirby Page.

Published Weekly By
THE FIRST METHODIST CHURCH
Phone 489
Oak and Church Sts. Lodi, California
HUGH K. HAMILTON, Minister

PRAYER

Be Thou our light when the way is dark.

Be Thou our courage when we are afraid.

Be Thou our strength when our flesh is weak.

Be Thou our security when the world is shaken.

Be Thou at all times our hope and our salvation.

—Ernest Fremont Tittle.

METHODIST YOUTH FELLOWSHIP

9:45 Worship in the departments.

6:00 Junior Epworth League.

Recreation and Fellowship in charge of Donald Winsor.

Devotional Service in charge of Mary Lou Young.

6:30 Senior Epworth League. Race Relations Evening. Vernon Durs-ton in charge.

The Mid-Winter Institute, which came to a close on last Sunday evening, was a real success. The attendance was good and the interest sustained. The classes were helpful. Dan was inspiring on the last night. Especial appreciation is expressed to Mr. Wright's Class and the members of the Woman's Society of Christian Service, who provided the refreshments on the various evenings. There was a fine spirit of cooperation throughout the whole program.

On next Sunday evening the Fellowship joins at 6:00 o'clock with the Union Young People's Service at the First Christian Church, which is to be addressed by Dr. Kirby Page, noted author and speaker. He is to speak upon "How We May Release Vast Unused Power." There are 15 young people's societies cooperating in this meeting.

The Junior High Department is planning a party for Saturday night in the church.

OUR GUESTS

We are happy indeed to have with us this morning the members of Boy Scout Troops No. 91 and 22, together with the Scoutmasters.

This Bulletin Printed Through Courtesy of Hale & Bawden

Methodist Schools for Negroes

METHODISM has determined that her resources be made available to the Negro, that he may acquire the knowledge and the skills through which he may improve his own position. Through her network of strategically located schools, ranging from secondary to graduate schools, Methodism is seeking to open the door for the largest possible group. In nearly every school "self-help" is an accepted pattern going hand in hand with academic studies.

The gift you make on Race Relations Sunday will strengthen the resources of these Methodist Schools for Negroes and will enrich the life of their students as they go on to build a nobler America.

PROFESSIONAL SCHOOLS

Gammon Theological Seminary, Atlanta, Georgia
Meharry Medical College, Nashville, Tennessee
Flint-Goodridge Hospital, New Orleans, Louisiana
(The Nurse Training Dept. of Dillard University)

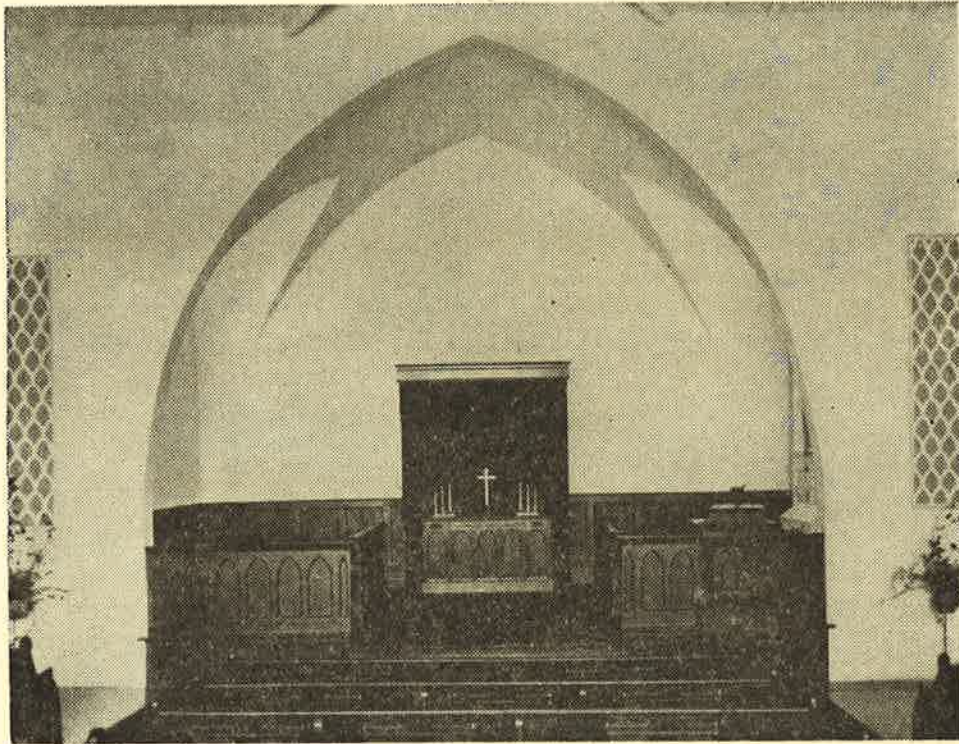
SENIOR COLLEGES

Bennett College, Greensboro, North Carolina
Claflin College, Orangeburg, South Carolina
Clark College, Atlanta, Georgia
Paine College, Augusta, Georgia
(In co-operation with Colored Methodist Episcopal Church)
Philander Smith College, Little Rock, Arkansas
Rust College, Holly Springs, Mississippi
Samuel Huston College, Austin, Texas
Wiley College, Marshall, Texas

JUNIOR COLLEGES and SECONDARY SCHOOLS

Bethune-Cookman College, Daytona Beach, Florida
Morristown Normal and Industrial College, Morristown, Tennessee
Gilbert Academy, New Orleans, Louisiana

"As a means of educating the Church in regard to better race relations and the needs of Negro schools, Race Relations Sunday (second Sunday in February) shall be observed in all the congregations as the date when the interest of Christian Education for Negro youth shall be presented. The Board of Education shall receive all moneys derived from the observance of this day, and shall use them for the promotion of educational institutions for Negroes related to The Methodist Church and for the religious education of Negro children, youth and adults as the Board may direct (due recognition being given the historic responsibility of the former Methodist Episcopal Church, South, for aid to the Colored Methodist Episcopal Church)."—Discipline ¶1065.



First Congregational Church

Third and San Antonio Streets
SAN JOSE, CALIFORNIA

Telephone Ballard 1269

STEPHEN C. PEABODY, *Minister*
Telephone Ballard 5885

GEORGE A. KEEP, *Custodian*
Telephone Columbia 1247-M

Foreign Representatives

LLOYD AND ELVA LORBEER, Pasumalai, India
EDITH F. PARSONS, Izmir, Turkey

Morning Service of Worship

AT ELEVEN O'CLOCK

February 8, 1942



Let us, on entering God's house, sit in quietness and reverence, asking God's blessing upon us and all others who have come to His house to worship.

222

WORSHIP OF INVOCATION

O God, Thou source of all pure desire and holy affection, give me now a quiet mind and a reverent and devout heart, that I may worthily worship Thee at this time. Amen.

22222

222

PRELUDE Andante
 Pastorale

Godard
Wachs

Jean Stirling Long

CALL TO WORSHIP

THE LORD'S PRAYER (In unison)

22222

222

WORSHIP OF PRAISE

THE CHILDREN'S SERMON

HYMN Lord of all being,

1

22222

SCRIPTURE READING

ANTHEM The Cherubic Hymn Gretchaninoff
 Donna Gilman Freenor, Chorister

PRAYER RESPONSE

Minister: They that wait upon the Lord shall renew their strength.
 They shall mount up with wings as eagles.

People: They shall run and not be weary. They shall walk and not
 faint.

All: May the words of our mouths and the meditations of our
 hearts be acceptable in Thy sight, O Lord, our Strength
 and Redeemer.

PRAYER HYMN Holy, Holy, Holy (Remain seated, Stanza 1)
Prayer and Choir Response

WORSHIP OF BENEVOLENCE

CORNET SOLO "Alleluia" Mozart
 Frank Elsass

OFFERING
 Offertory Theme Mendelssohn
 Doxology

WORSHIP OF CONTEMPLATION

THE SERMON "How we may receive power from the Bible"

 Kirby Page

HYMN I heard the voice of Jesus say, 417

Benediction

POSTLUDE Andante Maquaire

Notes and Comments

WELCOME We are fortunate to have as our guest speaker this morning, Mr. Kirby Page, a man who has crossed the ocean ~~thirty~~ times in the interest of social and economic welfare. His writings have been translated into many languages and printed in foreign countries.

The regular meetings of Plymouth Club and Pilgrim Fellowship have been canceled in order that the members may join with others in the Seminar for young people's groups of the city which is being held in The First Methodist Church today under the leadership of Kirby Page, beginning at 2.30 o'clock.

PILGRIM FELLOWSHIP Officers recently elected for the new year are President, James Nordyke; Vice President, Rodney Small; Secretary, Mildred McConachie; Treasurer, Arthur Wilbur; Cabinet members, Laura Mason and Rodney Small.

APPRECIATION We are happy to have as our soloist today, Mr. Frank Elsass, Director of the Brass Choir at the San Jose State College. Mr. Elsass has a splendid national reputation for his outstanding work with the cornet. He has kindly consented to take part in a recital to be sponsored by our Music Committee some Sunday afternoon in March.

WANTED Very frequently there come to the attention of the pastor people who need jobs. If you have any gardening, house work, other odd jobs for which you need help, the pastor will be glad to learn of something which he can pass on to those in need.

COMING Eugene E. Barnett, general secretary of the International YMCA and successor to John R. Mott will speak at the Montgomery Theatre, Monday evening, February 16, at 7.45 o'clock. Mr. Barnett has returned recently from an extended tour of the Far East including a visit with Gen. Chiang Kai-Shek. His visit is sponsored by the city YM and YWCA. "A World Outlook" is his subject.

STUART CHASE well-known author and commentator on economic and social problems will deliver an address in the Morris Dailey auditorium on Tuesday, March 31, under the auspices of the YWCA Advisory Board. His topic is "After the War- What? " Tickets may be obtained at the city or college YWCA, Curtis Lindsay's, Hart's or Hale's.

MEN'S CLUB BANQUET at the Grace Baptist Church, Friday evening, at 6.30 o'clock. Tickets may be obtained from W.L. Moore or the YMCA.

USHERS this month: Maxwell Crittenden, Herbert Jones, Hubert Price and Paul M. Pitman.

OFFICE HOURS: 1:30 to 4:00 every day except Saturday

THE FIRST METHODIST CHURCH
FIFTH AND SANTA CLARA STREETS TELEPHONE BALLARD 194
SAN JOSE, CALIFORNIA

FEBRUARY 8, 1942

10:45 MORNING WORSHIP

I will practice the presence of God constantly in
my life as Jesus did.

PRELUDE "English Horn Solo" Gluck
"Largo" Bach
CALL TO WORSHIP The Choir
HYMN 496 "God of Our Fathers"
AFFIRMATION OF FAITH Page 512, II
PRAYER - concluding with the Lord's Prayer
ANTHEM "Jesu, Joy of Man's Desiring" Bach
SCRIPTURE LESSON Page 588 "Trusting in God"
GLORIA PATRI
OFFERTORY "Air" Bach
HYMN 180 "Breathe on Me Breath of God"
Preparation for the Preached Word
SERMON "When a Man Faces God" Dr. Rector W. Johnson
The Invitation to Christian Discipleship
HYMN 178 "Spirit of Life in This New Dawn"
All desiring to dedicate their lives to God, and unite
with the Church to serve Him are invited to meet the minister
at the altar during the singing of the hymn.
BENEDICTION and Choral Response
POSTLUDE "Postlude" Mozart

* * *

Members and friends choosing to greet the minister of
our Church will do so at the chancel after each service.
Greet others and lead them into our friendly fellowship.

* * *

5 P.M. VESPER SERVICE

Prelude "Kamenoi-Ostrow" Rubinstein
"Ave Maria" Henseldt
"Largo" Dvorak
HYMN 20 "We Gather Together to Ask the Lord's Blessing"
SCRIPTURE LESSON AND PRAYER
OFFERTORY "Cantilena" Golterman
BARITONE SOLO "Thou Wilt Keep Him in Perfect Peace" Speaks
SERMON "Living Creatively Through Prayer" Dr. Kirby Page
HYMN 378 "Walk in the Light"
BENEDICTION
POSTLUDE "Hymnus" Rubinstein

OUR CHURCH CALENDAR

- SUNDAY** 9:15 - "This Is The Victory" K.Q.W.
9:45 - Church School
10:45 - Organ Meditation
11:00 - Morning Worship. Junior Church
2:30 to 4:30 - Spiritual Life Retreat led by
Dr. Kirby Page
5:00 - Vesper Service
6:15 - Supper for those who have reservations
Subject - "How We May Release Vast Unused
Power."
Delta Chi, Seekers, Voyagers join this group.
- TUESDAY** 10:00 W.S.C.S. Work Day. Bring your own lunch,
sewing kits, quilt pieces, garments that could
be made into child's coat or dresses.
- WEDNESDAY** - No Midweek Service for the present. Read at
home this week - 1 Cor. 13th Chapter.
7:00 Board of Trustees and Finance Committee meet.
8:00 The Official Board will meet.
- THURSDAY** 7:00 - Choir Rehearsal
8:00 - Fellowship Class Party
- FRIDAY** 6:30 - Boy Scout Dinner sponsored by the Bethel
Class
6:30 - United Brotherhood Banquet, Grace Baptist
Church. Tickets 60¢.

Eugene E. Barnett, 20 years head of Y in China, now General Secretary of the International and National Y.M.C.A. will speak at a public meeting in the Montgomery Theater, Monday, Feb. 16 at 7:45 P.M.

* * *

Commissioner Wilson of the Salvation Army, 21 years Territorial Commander for Korea, now Commander for North China, speaks Monday, Feb. 16 at 7:45 o'clock at the Salvation Army Hall.

* * *

Our Home Visitation Evangelism campaign begins Feb. 20. We need to have the name and address of every family and individual who might make a decision for Christian Discipleship or membership in the Church. Mail or bring to the office.

NEXT SUNDAY, FEB. 15 - EVERY MEMBER VISITATION

Kalispell, Mont. 2/10/42

Kirby Page,
La Harba, Calif.

Dear Sir and Brother:

Please find enclosed fifteen cents in stamps to cover the price of the booklet you sent me not long ago. Thank you so much.

Now, Mr. Powell, the Methodist minister tells me he has a letter from you to the effect that there is a possibility of getting you to stop off in Kalispell for a day at least some time this summer, probably the last week in July or early August. That is fine.

If and when you come to Kalispell may I ask that you bring the Sunday morning message in the Central Christian Church? That is if you are to be here on Sunday. I will appreciate that a lot.

We have as large a hearing as any other church in our Ministerial association and I know you would prefer to worship with your own brethren.

Just wanted to get in this word early.

Yours and His,



csk.

C. S. Kleckner, Minister
Central Christian Church,
Kalispell, Montana.

Feb. 10, 42

Forum To Be Held Tonight, Page To Speak

The public is cordially invited to take part in the coming conference and forum program for February 10 in which Dr. Kirby Page will be the speaker.

The afternoon conference will be held in the Methodist Church and will start at 2 o'clock. The topic for the first conference will be "Practicing in the Presence of God." The second session will start at 3:30 p. m. and the topic for this session will be "How We May Release Vast Unused Powers."

A special invitation is extended to the public for the dinner hour which is at 5:30 in the Casa de Vallejo. The management of the Casa de Vallejo desires to know how many will be present and reservations may be made by phoning the Evening High School office 3-6458. Dr. Page will speak briefly on the topic "Living Creatively Through Prayer." This talk will be based on one of his latest books by the same name.

The Public Forum will be held in the auditorium of the Junior High School and will start at 7:30 p. m. "The Bases of a Lasting World Peace" will be the topic for the evening. There will be an opportunity to ask questions at the close of the address.

The Churches of Vallejo and the Department of Adult Education are sponsoring the conference and Forum program.

SPEAKER



Dr. Kirby Page, above, who will be the speaker tonight at a conference and forum program at the Casa de Vallejo.



University Congregational Church

REV. CLINTON E. OSTRANDER, D. D.

Minister

BROOKLYN AVE AT E. 43rd ST. • SEATTLE, WASH.

February 11, 1942

Mr. Kirby Page,
P. O. Box 247
La Habra, California

Aug. 20 - 21

Dear Mr. Page:

I am very much interested in your series of conferences on the "Power of God" and I appreciate your writing to me about this matter.

Ordinarily August is not a good time to arrange anything outside the regular schedule but I do want to give this matter some consideration. I know that all of the people who attended the conference last fall found it exceedingly helpful. I have talked with Mrs. McRae who attended that conference and she is very enthusiastic about arranging something for you when you are in this area.

Would you attempt to give me some idea of the kind of program that would fit in with your plans and also some suggested dates?

I hope that we can work out something.

Very sincerely yours,

Clinton E. Ostrander ✓

CEO:hgk

Central Christian Church

Corner of Eleventh and Central
ROSS J. ALLEN, Minister

Great Falls, Montana

2-11-42

Mr Kirby Page
La Habra Cal.

L.P.P. d.

Dear Bro Page: —

Enclosed please find checks
for \$2.00 for which please send me a
copy of "Living Prayerfully".

Concerning your coming to Great
Falls for a conference this summer,
—this matter was referred to Rev. Cecil
F. Ristow for correspondence with
you. I am quite sure it can be
arranged.

yours in Christ
Ross J. Allen

First Congregational Church

BILLINGS, MONTANA

February 11, 1942

aug. 6
7

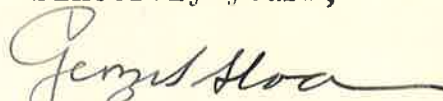
Dr. Kirby Page
Box 247
La Habra, California

Dear Dr. Page:

I have your letter of February 2, and I am very happy to get it and to know that there is a possibility that you will be in Montana in July or August. I would like very much, if we could arrange for a day here. I wonder if you would be willing to schedule that day with us. I would personally prefer the Sabbath day, as I believe we can get more people to go through the entire day's program, and especially the young people in the evening.

The fourth theme would interest me most, I think, though all four that you suggest are tremendously vital. I wish we might have four days in place of one. If you would care to suggest a certain day or dates, I would take this matter up with the Ministers of the Association--or say this--if the Ministers of the Association feel that they could not unite on such a program, I believe that we would be able to get a sponsor group that would give us full reach in the community.

Sincerely yours,


George S. Sloan

Fellowship

Journal of the Fellowship of Reconciliation

2929 BROADWAY, NEW YORK, N. Y.

Telephone: UNiversity 4-2670

Cable: "Fellowship," New York

February 11, 1942

Editors

JOHN NEVIN SAYRE

A. J. MUSTE

Mr. Kirby Page
La Habra
California

Dear Kirby:

Thank you so much for your fine testimonial for FELLOWSHIP. For reasons of space we had to cut almost all of the testimonials we are printing on our promotion folder so you will see that we were unable to use the whole of yours.

I am very grateful for your telegram making it possible for us to go ahead and print the first two chapters of "Living Prayerfully". The proof has come back from the printer today and just as soon as you will send us copy of what you think should go on the cover, etc, I shall rush the job through.

In haste, but with undying affection, I am

Yours ever,

Nevin

John Nevin Sayre

JNS:ET

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"THEY SAY" ABOUT PAGE.

WILLIAM LINDSAY YOUNG, Moderator of the General Assembly of the Presbyterian Church, U.S.A.--"No man can use this book (Living Prayerfully) without having his mind stimulated, his will strengthened, and his heart warmed."

BISHOP JAMES C. BAKER, The Methodist Church-- "Kirby Page is one of God's best gifts to our times Any church or group will be fortunate in having Kirby Page for a conference."

ELMER A. FRIDELL, President, Northern Baptist Convention. 1939-1940--- "Over a period of 10 years in my own church as well as in citywide forums and lectures I have used Kirby Page whenever he was available. The more I am privileged to work with Dr. Page the more I am convinced that his type of message is urgently needed in our kind of world. I appreciate the spiritual depth which is evident in the life of this man who has come to be also a social prophet.

CHARLES CLAYTON MORRISON, Editor of the Christian Century--In my judgement, no man is speaking a more important truth and more persuasively to the American people at this moment than is Kirby Page. The man who can speak to us best about prayer is the praying man who is also a doing man. This describes Page."

LUTHER A. WEIGLE, Dean Yale Divinity School, and President of the Federal Council of Churches of Christ in America.-- "I regard him as one of the most clear-sighted men in his field --that of the practical application of the Christian ethic to current problems.

WHEN YOU HAVE HEARD HIM....

you will have a personal testimonial of your own that will equal the best that can be quoted.

THE OPPORTUNITY OF
A LIFE TIME!

February 1, 1942

THE METHODIST CHURCH, SANTA MARIA, CALIF.

First Congregational Church

GREAT FALLS, MONTANA

PAUL W. DIERBERGER
MINISTER

February 11, 1942

Aug 9

My Dear Dr. Page:

I am much interested, and I believe the Ministerial Association here is too, in a conference on "The Power of God". Three questions I would ask:

1. When in July or August could you come to Great Falls?
2. Could you give us a Sunday engagement? I think August 30 would be very acceptable. It would give us a great boost for the fall work
3. You say "the local sponsoring agencies will doubtless be willing to take care of the local expenses of the day's program". I am sure that is so, but I would like to have your idea as to what is involved in "local expenses".

Awaiting your reply, and with every assurance that we are interested in the proposed conference, I am,

Most cordially,

Paul W. Dierberger
Paul W. Dierberger

FORUM SPEAKER HONORED AT BANQUET SESSION



Dr. Kirby Page, noted speaker and lecturer, who was in Vallejo as a guest speaker at last night's Forum, was honored at a dinner given in the Casa de Vallejo. Members of the Vallejo Ministerial Association were guests. Here standing are: Rev. J. H. Parker, of the Baptist Church, Rev. Lester F. Eisel, Presbyterian, Lee Y. Dean, director of the Forum, and Dr. Page. Seated are: Rev. W. N. Prall, Presbyterian, Thor Eriksen, secretary of the Ministerial Association, Mrs. M. R. Ely, of the First Christian Church and Rev. John W. Goodwin, of the Nazarine Church. (Photo by Times-Herald).

Dr. Kirby Page Speaks at Meeting of Vallejo Forum

Culminating a day filled with vital and dynamic messages to Vallejoans in every walk of life, Dr. Kirby Page, author and social evangelist last night climaxed his visit here by addressing the Vallejo Public Forum on "The Basis of an Everlasting World Peace."

Head and shoulders above every other topic on which he was questioned was this answer, "Yes, the United States will win the war—it will take a long time, but in the long run, our superior resources will win out."

HIGHLIGHTS TOLD

Other highlights of the evening's talk concerned the history of man's efforts at unity and the attempt to maintain peace. He told of the origin of primeval family ties, then tribes, then walled cities, then our own American origin of the state, as compared to autocracy. From this, he traced the devotion of our fathers for this country, and the growth of that devotion into the nationalism and love of America that it is today. Briefly the speaker described previous efforts of nations to retain peace, and analyzed the failure of these attempts.

"No efforts at maintaining a world peace will be successful until each one stops being suspicious of the other, and makes their combined efforts a vital and legal thing, by common consent," he concluded.

In the afternoon Dr. Page conducted a general meeting of religious representatives in Vallejo, under the auspices of the Ministerial Union, when he was introduced by Thor Eriksen who had

known him years ago in southern California, where the speaker lives at La Habra near Los Angeles. The subjects of his afternoon addresses were "Living in the Presence of God," and "How we may release vast unused powers."

GUEST AT DINNER

Later in the evening, Dr. Page was a guest at a dinner held in the Casa de Vallejo, attended by 36 representatives of Protestant churches, when he addressed them on the subject "Living Creatively."

At the forum he was again introduced by Mr. Eriksen. Lee Y. Dean, director of the Public Forum, under whose auspices the author appeared at the Junior High School, is also an old acquaintance of the lecturer, having first heard him speak at Drake University 20 years ago.

The next Forum speaker will be Dave Beck of Seattle, international vice-president of the Teamsters' Union, A. F. of L., who will appear at the Junior high school auditorium on Wednesday evening, February 25. His topic will be "Labor Relations in National Defense."

OTTO H. HOUSER
DISTRICT
SUPERINTENDENT

1820 Broadway
DENVER, COLORADO
Phone—KEystone 5824

DENVER--GRAND JUNCTION DISTRICT

COLORADO
CONFERENCE

Methodist Church

Feb. 12, 1942.

Dear Dr. Page,-

Thanks for the materials
sent me in view of your summer plans. How-
ever we have determined to go East for the
summer. The family estate has not been
closed and that business needs attention.

In reference to the book,
let me say that I am in a position to re-
commend it among my preachers. But in or-
der to do that, I should have a copy to
read. Please send me a copy. I will remit
the first of the month.

Very sincerely yours,

Otto H. Houser

is sent P.P.
yes!
Please
send

→ Please send Publicity Kit to
Rev. Baxter Carroll Duke
4270 Avalon Blvd
L. A.

Pub. Kit
also to
Miss Miriam Muller
Whittier College
Whittier

EVERETT C. SCHNEIDER, Pastor
244 North Maryland Avenue
PHONE: Douglas 4484

"For the love of Christ constraineth us." II COR. 5:14.

FIRST EVANGELICAL CHURCH

California and Maryland Avenue
GLENDALE, -- CALIFORNIA

Feb. 12, 1942

Dr. Kirby Page:

La Habra, California

March 22

Dear Sir:

It has been my hope that sometime we might be able to have you speak at a union mass meeting here in Glendale. A year or so ago the ministers considered the possibility, but some felt that their churches would not favor the meetings, although most of them personally felt favorable toward the purpose and toward yourself.

I have spoken to Homer Gould, general secretary of the YMCA here, and to Rev. Ezra Ellis, pastor of the North Glendale Methodist Church, and both feel that you could do us a lot of good. Ellis and I are graduates of Whittier College, and we think much alike. We also have another Whittier graduate preaching here, Emmett Parks of the Lake Street Baptist Church. Personally I think that several churches together could sponsor your coming.

Ezra Ellis encouraged me to write to you, and also to ask what your honorarium would be for a one day stand. Perhaps we would arrange to have you speak on a Sunday, taking three services, a morning, afternoon, and evening, and speaking in three different churches. The three churches we Whittier graduates serve aren't the large churches in town. Ellis has a church with about 400 members, Parks has a church with about 200 members, and mine has but 65 members. My church, however, is a downtown church and can seat 300 if need be. (It used to be a Christian Science Church)

I haven't spoken to Parks so I haven't gotten his reaction. Would you reply stating your honorarium, and whether you have any free Sundays within the next several months?

With best wishes, I am

Sincerely

Everett C. Schneider

100 East 17
Hutchinson, Kansas
February 11, 1942

Dear Kirby Page:

Thanks to you for the copy of your book Living Prayer-fully. I am enjoying it immensely. Leon has been paroled to Camp Magnolia. I drove him from El Reno down there and stayed there for a few days in the town close by. Then I came back here to my job to stay until Leon is finished there. There are 100 fellows in this CPS camp; formerly CCC camp. It is a Brethern Camp. Seems to me the director, Mr Mathis, said that you has visited there, so guess you know more about it than I do. Anyway, I am glad to report that Leon is there and likes it very much. His address: Box 31 Magnolia, Arkansas.

Sincerely,

Larena (Thomas)

VALLEJO UNIFIED SCHOOL DISTRICT

DEPARTMENT OF ADULT EDUCATION

JOHN R. ALLTUCKER
SUPERINTENDENT OF SCHOOLS
AND
BUSINESS MANAGER
OFFICES: 840 CAROLINA STREET

LEE DEAN, PRINCIPAL
VALLEJO EVENING HIGH SCHOOL

840 NEBRASKA STREET
VALLEJO, CALIFORNIA

February 13, 1942

Dr. Kirby Page
Box 247
La Habra, California

Dear Dr. Page:

Speaking and thinking personally, I received a real challenge and uplift in my outlook on life in general through the experience that I had in the afternoon conference at the dinner hour and in the Evening Public Forum. The impression that you made upon me 15 years ago still holds today and in a greater degree.

This same type of statement in different words has come to me from many who attended your lectures in the Conference and Forum Program.

You are rendering a real service to humanity in your chosen profession. You have carved and are carving a niche in the hall of fame for yourself that is something to be proud of.

I feel that many things were accomplished by having you here to represent the Churches and the Department of Adult Education. I have always had fine cooperation from the churches, and I feel the people of the community will be able to see the value of the offerings of the Public Forum Program.

Enclosed you will find the picture that was taken in the Venetian Room at the Casa de Vallejo Hotel and the names of the ministers.

Give my greetings to your wife, and Mrs. Dean sends her greetings to both of you. I hope that I shall hear from you again and am looking forward to the day when it will be possible to have another such program.

Very truly yours,

cupping on your desk
M,



Lee Y. Dean, Director
Vallejo Public Forum

LYD:jw

P.S. Your check for \$35⁰⁰ will be sent to you from the Board of Education Office. L.Y.D.

The First Christian Church

R. C. SNODGRASS, MINISTER
EIGHTH AND TAYLOR STREETS
OFFICE PHONE 2-1337

Amarillo, Texas
February 14, 1942

Mr. Kirby Page,
P. O. Box 247,
La Habra, California.

My dear Mr. Page:

Very sorry that my being out of the city made it impossible to answer your letter sooner. Before leaving I presented the matter to the President of the Ministerial Association. He informs me that the Association decided that they could not handle your coming this spring. I am sorry about this, but there seems to be no other way out.

Wishing you every success in your constructive work in these trying times, I am

Cordially yours,

R. C. Snodgrass



THE METHODIST CHURCH

METHODIST BULLETIN

LODI, CALIFORNIA, SUNDAY, FEBRUARY 15, 1942

CHURCH SCHOOL 9:45

MORNING WORSHIP 11:00

Mrs. Vera Gaskill, Choir Director.
Miss Anna Laura Homfeldt, Organist.

Order of Worship—

Organ Prelude—"Agnus Dei"—Bizet
Processional—"Holy, Holy, Holy"

Hymn No. 1.

(Congregation please rise and join in the singing).

The Collect—

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name, through Jesus Christ, our Lord, Amen.

Hymn No. 259—"O Master Let Me Walk with Thee."

Pastoral Prayer—

The Lord's Prayer—

(Congregation Joining)

Choral Response—The Choir.

Anthem—"How Long Wilt Thou Forget Me?"

—The Choir, with Constance Randles, Contralto Soloist.

Responsive Reading—Seventh Sunday, The First Reading, "The Way to Peace."

Gloria Patri—

Scripture—Luke 6:31-38.

Offertory—"Adagio" Beethoven

Soprano Solo—"The Lord is My Light" Allitsen

Mrs. J. O. Linn

Sermon—"Rainless Clouds."

—Dr. Hamilton.

Text—"They look after none but themselves, rainless clouds."

—Jude 12 (Moffatt).

Hymn No. 261—"Jesus I My Cross Have Taken."

Enter Junior Church.

(If there be any desiring to unite with the Church either by Confession of Faith or by Certificate of Transfer, they may come forward during the singing of this hymn).

Benediction—

Recessional—Hymn 18, verses 1, 2.

(The congregation will please remain standing until the "Amen" is sung).

Postlude.

THE CHOIR

The choir meets for rehearsal on Thursday evening at 7:30. They are now beginning work on the Easter music, hence it is important that every member be present.

UNION SERVICE

First Methodist Church, 3:00 p. m.

Fifteen Lodi Churches Joining

Order of Service—Rev. A. R. Boone, President of the Ministerial Association, presiding.

Organ Prelude—

Hymn No. 346—"O Thou in Whose Presence."

Prayer—Rev. Harry Neat.

Scripture—Rev. H. K. Hamilton.

Offertory—

Baritone Solo—Mr. Don Krueger.

Address—"Practicing the Presence of God"—Dr. Kirby Page.

Open Forum—

Hymn No. 378—"Walk in the Light."

Benediction—Rev. F. L. Abbott.

UNION YOUNG PEOPLE'S SERVICE

First Christian Church, 6:00 p. m.

Both the Junior High and the Senior Epworth Leagues will join with some fifteen other young people's societies of the city in a great union young people's meeting in the First Christian Church at 6:00 o'clock, when Dr. Kirby Page will speak upon "How We May Release Vast Unused Power."

UNION MASS MEETING

First Christian Church, 7:30 p. m.

There will be a union meeting of the various churches associated with the Ministerial Union at the First Christian Church at 7:30, at which time Dr. Page will speak upon "Living Creatively Through Prayer." This should be a great service and we trust that all our people may be present. Come early if you want a good seat.

MID-WEEK SERVICE

On Wednesday evening at 7:30 we are studying together what the Scripture teaches as to the constitution of an individual. The Psalmist long ago asked: "What is man?" and men ever since have been asking that question. On Wednesday evening we discuss it from the standpoint of the Old and New Testaments. Next to what one thinks of God, what he thinks of his fellow man is of supreme importance. Spend not only an interesting but a profitable hour with us on Wednesday evening.

THE METHODIST BULLETIN

OUR GUESTS

The churches of Lodi do appreciate the presence of Dr. and Mrs. Kirby Page with us this afternoon and evening. Their coming should prove a real blessing. Bishop Baker has this to say of Dr. Page: "Kirby Page is one of God's best gifts to our time. He is an intelligent, devout Christian whose intellectual competence creates confidence in his work and challenges the mind and conscience. He has rare ability in enlisting the interest of those to whom he speaks or with whom he conducts group discussion. He commands the respect and regard alike of friend and opponent. Page is never unnecessarily provocative. Nevertheless he persistently seeks the Christian way of life for the individual and society. Any church or group will be fortunate in having Kirby Page for a conference."

VISITATION

The week beginning March 15th has been set aside as "Visitation Week." Teams from the church will go out visiting in behalf of the Christian way of life and Church membership. This is a part of an Area wide program headed up by Bishop Baker himself, and in which every church in the Area is supposed to cooperate. Churches have been grouped together for the purpose of more effective training and work. Our group is to be composed of Elk Grove Community Church, Galt Methodist Church, and the Congregational and Methodist Churches of Lodi. The Rev. Mahlon Young, former pastor of this church and now Executive Secretary of the Conference Commission on Evangelism, will be with us on Sunday, March 15, preaching in the morning and in the afternoon holding a training conference for all workers in the group. He will likewise be with us on Monday, helping the teams to get started in their work.

FATHERS AND SONS

The annual Fathers and Sons dinner is to be held on Saturday evening, March 7th, at 6:30, in the Social Hall. This promises to be a very fine affair this year. We want every father and son in the church and Sunday School to be present. The dinner is being sponsored by the Mothers' Council.

Published Weekly By
THE FIRST METHODIST CHURCH
Phone 489
Oak and Church Sts. Lodi, California
HUGH K. HAMILTON, Minister

PRAYER

O love that passeth knowledge, come into my heart with all Thy fullness, that my heart may be made gentle with Thy gentleness. Grant me to bear others' burdens that I may cease to live for myself. Come Thou that I may cease to be my own. Let me share with Thee in the bearing of the sin and sorrow of the vast world, let me take up the crosses of the laboring and the heavy laden. Fill me with Thyself that I may become the servant of humanity.
—George Matheson quoted in "Living Prayerfully," by Kirby Page.

CHURCH CALENDAR

February 15 —

3:00 p. m.—Kirby Page at Methodist Church.

6:00 p. m.—Union Youth Service, Christian Church.

7:30 p. m.—Union Mass Meeting, Christian Church, address by Kirby Page.

February 18, 2:00—Mothers Council, Home of Mrs. R. L. Smith, Victor Road.

7:30—Mid-Week Service, "What Is Man?"

Beginning Lent.

February 20—Goodwill Truck visits Lodi, Phone 489.

February 23, 7:30 — Youth Council meeting.

February 27, 8:00 — Wright's Class Party.

February 28, 7:15—Sub-District Rally, Linden.

March 6, 6:30—Missionary Girls Banquet, Social Hall.

March 7, 6:30 — Fathers and Sons Dinner, Social Hall.

MOTHERS COUNCIL

The Mothers' Council meets on Wednesday afternoon at 2 o'clock at the home of Mrs. R. L. Smith on Victor road. An interesting program has been prepared. The refreshment committee consists of Mrs. L. W. Wear and Mrs. Beatrice Blakseley.

This Bulletin Printed Through Courtesy of Hale & Bawden

✠ Jesus Went Before Them ✠

And they were in the way going up to Jerusalem: and Jesus went before them, and they were amazed, and as they followed, they were afraid.

Jesus Went Before Them

HE was and is going before. He knew what was going to happen to Him and the disciples at Jerusalem.

Jesus went before them, showing that a person was worth more than the trivial laws of the Sanhedrin.

He went before them in relationships to the Samaritans.

He went before them in speaking to a woman and recognizing her personality at Sychar.

He went before them in choosing a man in place of two thousand swine.

He went before them in healing, in feeding, in casting out demons, and in bringing life instead of death, and now

He is going before them to a cross.

He is going before us in the establishment of the Kingdom of God on earth.

He is going before us in praying and living, "Father, forgive them—they know not what they do."

He is going before us in creating peace and love.

And They Were Amazed

How often they were amazed by that amazing life of His.

They marveled when He talked to the woman at the Well of Sychar.

They were surprised as He washed their feet, when some were seeking place.

They were amazed when He ate with Zaccheus.

They were amazed that a man could give His life to save others.

They were astonished at His teachings.

They were amazed that now He would go to Jerusalem where men dwell who were determined to destroy Him.

We are amazed today when someone accepts the principles of the Cross for daily living.

We marvel when men believe more in peace than in war.

We are astonished when men live according to the Golden Rule rather than the Rule of Gold.

They Were Afraid

They were afraid of insults, scourgings, a crown of thorns, a cruel cross, and a spear.

They were afraid of Annas, Caiaphas, Pilate, a mob, and Roman soldiers.

They were afraid of death.

They desired security.

"Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles: And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again."

Christ is going before them to death and life unafraid and untroubled.



Sixteenth Avenue and Lincoln Street
Denver, Colorado

Central Christian Church

S. J. Mathieson, D. D., Minister

MISS HAZEL CURTIS,
Church Secretary

DR. FRANK GARRETT
Associate Pastor

DR. GILBERT S. WILLEY,
Superintendent Church School

DR. F. I. FURRY,
Chairman General Board

February 16, 1942

Dr. Kirby Page
Post Office Box 247
La Habra, California

My dear Dr. Page:

I received your note and will pass on your message to other members of the clergy here in Denver.

July is a very difficult month for us in Denver. That time of the year our church programs are running on the very lowest ebb, and it is extremely difficult to get people to attend meetings in the city. I would suggest, if possible, that you might relate your program to one the mountain conferences. At Estes Park and Geneva Glen they have no difficulty in the summer months.

I have always held you in very high regard and trust that your ministry may continue to be successful.

Yours very sincerely,

S. J. Mathieson
S. J. Mathieson

SJM:ho



WILLIAM F. KNOX, PRESIDENT
URBAN WILLIAMS, GENERAL SECRETARY

Young Men's Christian Association of Pittsburgh

EAST LIBERTY BRANCH

122 WHITFIELD STREET
MONTROSE 7878

DONALD G. CLARK Chairman
H. B. ROGERS Executive Secretary

Feb. 16, 1942 -

Dear Kirby:

I am enclosing my check for \$10.⁵⁰ to cover the five books - "Living Prayerfully" - and fifty copies of "How does God Deal With Evil-doers?" I am sorry not to have gotten this to you earlier. Your friends still speak enthusiastically of your good work last fall. We are to have a. J. Muste in April.

Power to you.

Ever sincerely
Lucien C. Wilson.

Pd. \$10.⁵⁰

1/4

February 16 -

Dear Kirby -

As usual, let's dispose of business first - There's a money order for nine dollars enclosed, which I owe you for five L.P.'s & one R.R.! If you will remember I explained the rather complicated reason for delayed payment to you when you and Alma were here not so long ago. I had loaned it to my colored pal, who now has a good job in a settlement house in South Philly and is doing very well indeed. She sends her deepest appreciation for your patience along with mine.

The work here is going very well, although we've had several severe upsets. Last week four of our six W.P.A. recreational leaders were taken off because of need in defense positions, - and need of the money to blow up instead of build up, as it were. On top of that everyone on the staff was down with the flu but the Boys' Worker and myself, - so there were just two of us on duty steadily all week long. My, how wonderful the weekend was! I don't know yet why we didn't get it too.

Now this morning he got word that he's been given A-1, or 1-A -, classification in the draft. Having been married since June, and holding such a position as he does doesn't seem to make any difference. If there isn't anyone left but me pretty soon we may have to hang up a shingle "out of order", "link in the machinery" or something!

And now it looks as if they'll be registering women - at least the bill will probably come up in a week or so. I will find it very hard to register, if I do. Harriet - Frank's wife - and I had a long talk about the possibility when I was in Detroit at Xmas time. We decided to do what we could about getting as many women who were thinking seriously about the matter to get in contact with each other. As a result of our thinking we both wrote to quite a few girls whom we knew would have "conscience trouble" and the contacts have been practically pouring in as the result of these contacts, C.P.S. fellows' contacts outside, etc. I'm sending you one of the preliminary statements, which really isn't awfully good from several points of view. But it gives an idea and the response has been good. I only hope they give us a little more time to get more unity and think the thing through thoroughly. A real impact could be made by an organized, unified non-registration movement by young women. On the other hand, what will the law provide? As stated in the mimeographed sheet, we can't decide definitely until _____.

It rather looks as if a woman's only chance to protest will be refusal to register. There won't be any "alternative service" in terms of a C.P.S. set up for women, probably, unless the ADSC expands the Highacres experiment greatly.

I don't know - I'm pondering the thing over carefully - and have come to the conclusion that there just isn't anything I can do which will be completely "right". If I do register I will feel that I'm giving highest loyalty to nationalism & a war machine, rather than to the universal loyalty - God - to which it rightfully belongs. If I don't register, I

have no idea what will happen — and if I have to go away I'll feel like a deserter from a place here where I definitely can feel things taking shape.

Of course there is always the glorious possibility that the bill won't pass & that they'll only ask for volunteers. But just the same, we should have the thing thought through carefully and be prepared spiritually for anything.

Dad is taking two senior debate teams on the usual trip during spring vacation this year, and hopes to hit Philly for a couple of days. It will certainly be good to see him then. I was home for Christmas but was pretty tired out and we didn't have a really good talk.

Saw Milo when in Detroit visiting Frank & Harriet — and Jeannith! (She's a great little "Christian revolutionary" in the making I'm sure!) Milo has furlough again in the spring and hopes to come out here for a week. He's been doing a fine job there with his pacifist class, training for reconstruction, etc., although at times has grave misgivings about the constructiveness of limiting a C.O.'s expression of his conscience to one narrow channel — having supposedly recognized that conscience's right to exist. And so it goes — and will go for some time, I fear. Milo's a fine boy — think I kinda like him! Don't tell —

This weekend I'm going up to N.Y.C. to the conference on agricultural co-ops. You may have heard — no doubt you got one of

the announcements from J. Holmes Smith. It's a very promising movement — Someday I'm going to get out of the city on such a venture, as I've said many times before. It is truly a mark of the "wave of the future" and an optimistic thought to dwell on in times like these.

There is a very interesting experiment going on thru efforts of several Quakers & Service Committee folks called Bryn Gweled Homesteads. ^{Welsh for "Mill of Vision"} You probably saw part of it when here. Ray Newton & Raymond Wilson are both there with their families. Herbert Bergstrom, our Head Worker is there too. It is based somewhat on the Borsodi decentralization idea, with variations.

Folks for my Mothers' Club will arrive presently. They're all colored ladies, and we spend a wonderful evening together every Monday night. The longer I'm here the more opportunities I see — and definitely feel that I must stay one more year at the very least. What I had supposed to be a fairly broad mind has been definitely broadened, and what I had supposed was a very long-range social-scientist's point of view has been definitely lengthened. Sometimes I can practically feel myself "growing" — and there's room for more and more and more of it!

This letter is becoming longer & longer and it's time to stop. If you have a moment sometime I'd certainly love to hear from you — I don't think I ever did discuss conscription with you. You're probably busy planning another tour, perhaps, or laying the foundation for a book-to-be. I certainly appreciate the opportunity to have a "chat" with you like this. My very best wishes to you and Alma — the old spirit is stronger than ever!

Very sincerely yours,
Marjorie

or if your schedule is such that this would be impossible; we would like to know about expense and any other items that might be necessary in this connection.

Thanking you for an early consideration of this matter, I remain

Very kindly yours,
Mrs. Edison P. Hayden, ✓
Route 1,
Losh Morgan, Colo.

Losh Morgan, Colo.
February 16, 1942

Mr. Kirby Page,
La Habra, California
Dear Mr. Page:—

Aug. 4

As secretary for the Losh Morgan Council of Church Women, I have been asked to write you, to secure some necessary information before completing further plans for a Spring meeting of this organization on March 25th.

At a recent meeting of our group your name was presented as a possible speaker, since we thought it might be that you would be somewhere in this section of the country at that time. Our ladies expressed themselves as considering it a rare opportunity to sit in an audience where you would be the speaker.

May we have a letter from you immediately as to your plans, and whether you could come to us on or about that time,

orig 12
Kalispell, Montana
Feb. 16, 1942.

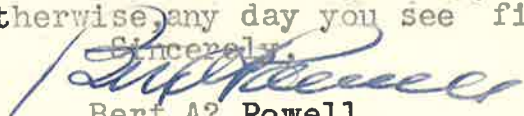
Dr. Kirby Page
La Habra, Calif.

Dear Dr. Page:-

Yours of the 6th. inst. at hand and
are happy over the prospects of having you visit
our community.

I laid your letter before the ministers
and they chose the subject, "The Church, Multiplying
Its Power" as the subject to be studied. The days
of the week, they prefer: First, Sunday; Second,
Wednesday. Otherwise, any day you see fit to set.

Sincerely,


Bert A. Powell

P. O. Box 333

Pacific College

Established 1891

NEWBERG, OREGON

February 17, 1942.

Rev. Kirby Page,
P. O. Box 247,
La Habra, Calif.

Dear Friend:--

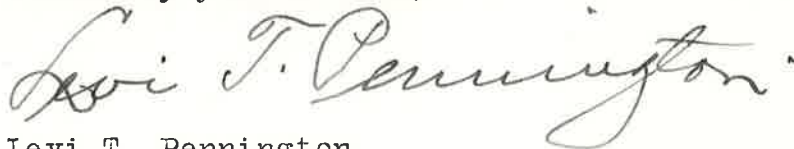
Your letter of the 14th. is just received, and I hope that Newberg may have the benefit of one of these conferences which you are conducting.

I am referring the matter to the Ministerial Association, for two reasons. First because it seems to me that is the natural place for such arrangements to originate in order to get the best results. And second because my own plans for the future are so indefinite. I have been planning for nearly or quite a year for a trip clear across the continent and back in the interests of the college, the Friends church and the kingdom of God, and if I could have had my way, I should have been on that trip a good while ago. My wife's illness with neuritis nearly all summer and fall, and my daughter's illness since November 19 have prevented me from making the trip, or even starting on it, except for a short trip into Idaho, which took care of a concern or two there.*

There is still no certainly as to what I can do, but I still hope that I may be on my way, if not in the early spring, at least before summer has arrived.

I hope that the Ministerial Association will make arrangements for this conference, and I shall encourage it as much as I can.

Sincerely your friend,



Levi T. Pennington.

** I'm glad to say that my wife has apparently recovered completely from the neuritis, and my daughter seems now well on the way to complete recovery.*

The Only Quaker College in the Pacific Northwest

February 17, 1942.

Rev. Thomas Robinson,
715 Third St.,
Newberg, Oregon.

Dear Friend:--

I have just received a letter from Kirby Page, in which he says:

Oregon in
"When my wife and I are ⁱⁿ August we could probably come to Newberg if it seemed desirable and practicable to arrange one of these conferences on The Power of God."

He enclosed these leaflets which I am enclosing, and which give an idea of the nature of his work and what it might mean to our community.

I probably do not ~~need~~ need to tell you anything about Kirby Page. He is a minister of the Christian church who has for years been devoting himself to writing and to the holding of conferences, especially among ministers and young people. There are few men on earth whose books have influenced so large a number of people, and his conferences have influenced very many thousands. I have heard him speak again and again, and I never miss an opportunity. I am sure that if this conference can be arranged, it will be of very great blessing to our people.

Sincerely your friend,

Levi T. Pennington.

A NEW PLEDGE OF LOYALTY TO CHRIST

Will you circulate among Christians this pledge of
loyalty to Christ?

"I pledge allegiance to the Cross of Christ,
and to the Kingdom for which it stands, a redeemed
Humanity above all the nations, with good will,
peace, and justice for all men."

Charles A. Ellwood

5822 East Green Lake Way
Seattle Washington
February 17 1942

Dr Charles Ellwood
Professor of Sociology
Duke University

Dear Mr Ellwood: -

Just finished reading your excellent book entitled "The World's Need of Christ and am moved to drop you a line. I sympathize with your position for I have been passionately preaching the same thing for the last fifteen years UNTIL RECENTLY. YOU ARE AS MISTAKEN AS I WAS THROUGH ALL THESE YEARS OF MY MINISTRY. So I write you not in the spirit of idle criticism but rather concerning that which has pained and disturbed me very deeply.

To ask, "Why Not Try Christ" is not suggesting such a definite simple answer, as we thought, to our modern tragic world. To take just one illustration out of many that might be given: Some intelligent, sincere followers of Christ are pacifists and others are violent non-pacifists. Each can equally well support his view from the actual teachings of Jesus for there are as many words of Christ that can be quoted in support of war as the opposite. He did say that he came not to send peace in the world but a sword and to set at variance members of one's own household, etc. You no doubt read the series of articles in "The Christian Century" on the question as to what a Christian should do in case America entered the war. These articles were written by some of the leading theologians and Christians in America. They were equally intelligent and sincere but half of them believed the way of Christ meant stay out of the war and half believed that the way of Christ meant decidedly that we should support America in the war. Each could find good reasons for their view from Christ.

Is it not true that in science we accept a principle, not because Galileo or Einstein said so, but because it actually works out no matter who enunciated it. In human life we will have to accept the dictates of the purest hearts and wisest minds no matter if Jesus or whoever the original enunciator was. The pure in heart see God and therefor best sense reality and imperfect humanity must therefor patiently refrain from dogmatically asserting they have the final truth even in a righteous character and holy person like Jesus. The purest hearts best sense what the spirit of Jesus really was but that is never perfect. And some of us believe further that God's revealing power was not entirely confined to the days of Jesus but his creativity is still at work and will be revealed to us according to our capacity to receive it.

Most sincerely

E A Ramige Ph.D.

German Congregational Christus Church

THEO. WM. RADACH, MINISTER

7TH AVENUE AT ENSIGN
PHONE 279

FORT MORGAN, COLORADO

February 17, 1942

Dr. Kirby Page
Box 247
La Habra, California

My dear Dr. Page:

In response to your request of the 2nd inst., I am happy to inform you that I presented the matter to the Ft. Morgan Ministerial Association yesterday and you will hear from its Secretary what the official action taken was.

Most cordially yours,

Theo. Radach.

Theo. Radach

TWR:T

G. S. NICHOLS,
MINISTER

Collegiate Methodist Church
Wesley Foundation at Iowa State College

2622 LINCOLN WAY

Ames, Iowa

ANGELINE MCKINLEY,
COUNSELOR

February 17, 1942

Mr. Kirby Page
Box 247
La Habra,
California

Dear Kirby Page:

Enclosed please find our Wesley Foundation check for \$16 in payment for 10 copies of Living Prayerfully, charged in the name of Reverend G.S. Nichols, 2616 Lincoln Way, Ames, Iowa.

You have only billed us with 5 copies. Reverend Nichols got 5 other copies when you were in Des Moines for the Retreat there last fall. This check covers the charge of October 13th which came thru the mail and the other 5 referred to above. We seem to have no bill for the pamphlets "How Does God deal with Evil Doers?". Have you any record as to how many of those you sent to Reverend Nichols on consignment?

Personally, I wish to express my grateful appreciation for the helpfulness of Living Prayerfully. My personal copy is in my shelves at my desk when it comes back. It is loaned out for various uses most of the time. One of our Co-operative Club groups chose it* for their Christmas gift for the woman in whose home the Co-op is located. Of course she was delighted. She has a son in the C.O. Camp in Colorado.

You will not remember me but as a student and later as a Y.W.C.A. Secretary I have had the privilege of your challenging and vitalizing messages a good many times. God is certainly using your life and your pen.

Cordially,

Angeline M. McKinley
Angeline McKinley
Counselor.

CENTRAL CHRISTIAN CHURCH

Palouse and Chelan Streets

Rex R. Dallas, Pastor

15 N. Chelan Ave.
Wenatchee, Wash.

Feb. 17, 1942

Mr. Kirby Page

Box 247, La Habra
California.

My dear Mr. Page:

I wish very much that we could have you here for one of the one day conferences. However, from the beginning of cherry season in June until the close of apple packing about November it is very difficult to have any successful meetings here. It will be more especially so this year since there will be a real shortage in labor. All of us will no doubt be called upon to help harvest the fruit. There is very little else in this valley but soft fruit and apples and during harvest every one concentrates on that.

Sincerely yours,

Rex R. Dallas

Our best time here for outside meetings is December thru March.

1014 NORTH 27TH STREET
TELEPHONE 2893

MONTANA CONFERENCE
DENVER AREA

Methodist Church - Yellowstone District

John Morange, Superintendent

Billings, Montana

Feb. 17, 42

Dr. Kirby Page,
La Habra, Calif.

My dear Mr. Page:

I shall be pleased to recommend your work to the churches of the Yellowstone District, and shall promote your proposed visit in every possible way.

As far as I am personally concerned July is a better month than August for special meetings. I think this is true of the majority of ministers also for the reason that three Epworth League Institutes are held in that month. The majority of the ministers are therefore in the State during July.

Sincerely,
John Morange

First Methodist Church

Great Falls, Montana

CECIL F. RISTOW
MINISTER

February 18, 1942

JANETT E. HOWARD
MINISTER'S ASSISTANT

Mr. Kirby Page
La Habra
California

Dear Mr. Page:

I presented your letter and its proposals to the ministerial association at its last meeting. I was directed to communicate to you the collective judgment.

In July and August the men felt that the best possibility would be a Sunday conference. These are the months of vacations and of summer conferences for young people. Church activities are at their lowest ebb; many people are at their mountain cabins; church groups are at their summer camps. Ministers are away on vacation or attending summer schools. What the effect of the war and the rubber shortage will be, we cannot yet foresee. We are agreed that July and August would be a very poor time for anything but a Sunday conference.

If you are in a position to propose a Sunday conference in Great Falls our men will be glad to co-operate. August 2 and 9 should be avoided in order to miss the excitement before and the exhaustion after the North Montana State Fair! Any other Sunday will serve, although July is pretty well taken up with summer conferences of young people.

If, in the light of these facts, you care to suggest a definite date, I will be glad to present your proposal to the men.

Cordially yours,

Cecil F. Ristow

CONSUMERS COOPERATIVE ASSOCIATION



HOWARD A. COWDEN
PRESIDENT

NORTH KANSAS CITY,
MISSOURI

Feb. 18, 1942.

Dear Kirby:

Enclosed is a copy of a rough draft of an article on the political aspects - or one political aspect - of pacifism.

The idea is implicit in all you say about the necessity of a world federation, without the nations being armed against each other.

Still I can't recall where this particular phase of the pacifist position has been discussed in print. Can you set me on the track?

Meanwhile would you think I might submit a revision of this article to "Fellowship"? Dr. Morrison hasn't answered (or published) as yet my letter, copy of which I am enclosing, so I'm sure my scribbling done in the late hours of the night, can be worthy of "The Christian Century".

Frances is well and busy with the care of first one and then another in need. Iris had a bad case of pinion oak, but seems to be all right now. We'd love to have word from you and Alma and Ray.

Yours for the cause, Merlin.



METHODIST

CHURCH

LOUIS L. ORTMAYER, Pastor

Glendive, Montana

February 18, 1942

Kirby Page
La Habra, Calif.

pd. 2.15
X

Dear Mr. and Mrs Page:

I am enclosing check for the pamphlets you left with us to be sold.

I am completely in accord with you and your convictions. I am seeking ways in which I personally, and the Church can more effectively "preserve and extend the World Wide Christian community.

To me the program of the Church is clear at least on one proposition - to keep clear of all obstructions the Way of reconciliation - it is the only way and we will never abandon it.

Many and encouraging are the permanent results of your visit to our community.

Sincerely,

Louis L. Ortmyer
Mr. and Mrs Louis L. Ortmyer

July 22
21

Council Bluffs Ministerial Assoc.
by, Rev. William Allan,
First Baptist Church,
Council Bluffs, Iowa.

My Dear Brother,

Our association would like to have fuller information regarding the suggested one-day conference you wrote me about.

May I have this to present to them?

Sincerely;

William Allan ✓

MINUTES
FELLOWSHIP OF RECONCILIATION
LITERATURE COMMITTEE
February 19, 1942

PLACE: 2929 Broadway

TIME: 3:00 P.M.

Mr. Eugene Exman, Chairman, presided.

PRESENT: Richard Baker, Franklin Cogswell, Vernon Nash, Eugene Exman, A. J. Muste, Corinne Bowers, Bayard Rustin, John Nevin Sayre, and R. Alfred Hassler.

MINUTES OF MEETING OF JANUARY 15, 1942: Approved with correction of Mr. Baker's name as Richard Baker. Mr. Horner has declined election to the Board.

LITERATURE PRINTED

Mr. Sayre reported the printing, during the past month, of (1) 8,000 reprints of "Testimony to the Commons" from February FELLOWSHIP; (2) 10,000 reprints of "Statement of the Executive Committee"; (3) 10,000 reprints of the first two chapters of "Living Prayerfully", by Kirby Page, in pamphlet form. (Page to take 5,000 copies.)

Voted: To give the Kirby Page reprint the title: "How Jesus Faced Totalitarianism".

Voted: To run advertisement for "Living Prayerfully" on back cover; F.O.R. Statement on inside back cover.

The Committee took note of the publication of John Haynes Holmes' new book, "Out of Darkness", which is dedicated to the F.O.R. and pays it one of the finest tributes we have had. Appreciation was expressed to Dr. Holmes and Mr. Exman for this very helpful publication and permission to print two installments of it in February and March FELLOWSHIP. Roswell Barnes has written a review which will be published in April FELLOWSHIP.

REPRINTS REQUESTED

1. "I Am You; You Are Me", by Harper Brown, in February FELLOWSHIP. After discussion it was decided that this should be reprinted in some form suitable for use by religious and other groups. Details were referred to Staff with authority to act.

2. "The Race Logic of Pacifism", by James L. Farmer, Jr., in February FELLOWSHIP. A great need is felt for literature that will present the F.O.R. message in a form suitable for distribution among Negroes. The Committee felt that while this article will serve as a stop-gap, there should be careful thought given to the preparation of more such material.

Voted: To order 2,000 reprints of the Farmer article, at \$11.10 for the first 1,000; \$2.70 per thousand thereafter.

3. "The Pacifist Way of Life", by A. J. Muste, in December FELLOWSHIP. The type for this is no longer standing, so that reprinting would cost \$33 for the first 1,000 copies; \$5.45 per 1,000 thereafter. The opinion was expressed that since so many have read or heard this ad-

dress, it would be better for Mr. Muste to prepare an entirely new manuscript. The Committee left final decision in the hands of Messrs. Exman, Muste, Sayre, and Hassler.

PROMOTION FOLDER

Proofs of the new promotion folder were displayed, and suggestions were made regarding its effective distribution. These included:

- a. Possibility of sending 10-20 copies to each of 100 selected members with the request that they be distributed.
- b. Ask all F.O.R. members, by mail, to write in for as many copies as they can distribute to interested or potentially interested persons.
- c. Brief statement about folder in FELLOWSHIP, asking members to write in for copies, as above. (This statement appears in the March issue.)

Plans already made for distribution include mailing to (a) 4,000 names from CHRISTIAN CENTURY list of subscribers, and (b) 5,000 Methodist C.O.s.

SERIES OF ARTICLES

Report was made on the new series of articles beginning in the March issue of FELLOWSHIP on "Pacifist Christianity in War Time".

EDITORIALS

There was further discussion of the suggestion that FELLOWSHIP include editorials. Mr. Sayre revealed that of 15 comments received from Editorial Contributors, eight were opposed, four favored, and three were undecided. The Committee took no definite action.

EXPANSION OF FELLOWSHIP

There was discussion of suggestions that FELLOWSHIP be expanded to a weekly or a semi-monthly, or print certain sections for particular regions or occupational groups only. Committee's consensus was that the financial involvements in such an expansion make it too hazardous for present consideration.

Voted: To advise the Executive Committee that it is the sense of the Literature Committee that FELLOWSHIP be increased by four pages monthly (with the possibility of reverting to 16 pages in the summer months), and that considerable thought be given to the editorial handling of material in order to make it more appealing to pacifists generally without losing the F.O.R. organizational interests.

Suggestions for material to be added to FELLOWSHIP included (1) help for the parish minister in the specific problems he faces, (2) more news notes from pacifists and pacifist groups, (3) monthly "stories" of the action of individual pacifist groups, (4) correspondence from readers, (5) high school age material and (6) photographs.

NEXT MEETING: The next meeting of the Committee was set for 3:00 P.M., Thursday, March 19, on the third floor of 2929 Broadway.

R. Alfred Hassler, Secretary

From the Desk of
EDWARD P. INGERSOLL

February 19th

19 42

Mr. Kirby Page
Box 247
La Habra, Calif.

Dear Mr. Page:

The Ministerial Alliance of Fort
Morgan, Colorado is interested in having
you come to our city this coming summer.
We would be interested in your Seminar on
Prayer.

Please advise when possible of
the dates you would prefer.

Sincerely yours,



First Presbyterian Church
Fort Morgan, Colo.

KIRBY PAGE

Author - Traveler - Christian Statesman

COMES TO

VISALIA

Thurs. Feb. 19

for two meetings on the theme

"LIVING PRAYERFULLY"

at the

BAPTIST CHURCH

2 30^{PM} and 7 30^{PM}

Admission Free

Offering

*First
Christian
Church*

DAYLE SCHNELLE, Minister
C. G. GOODNESS, Chr. of Board
J. M. GOSS, Clerk of Board

Blaine and Ninnescah

February 19, 1942

Pratt, Kansas

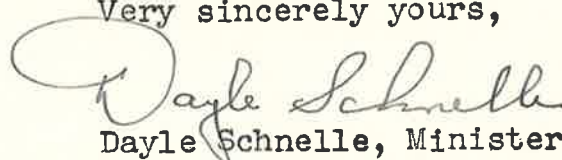
Mr. Kirby Page
La Habra, Calif.

Dear Mr. Page,

After considering the two date that you suggested I believe that Monday, April 6th, would be the better of these dates. There will be quite a number of out of town people who would be unable to leave their own services on Sunday. We are planning to begin an evangelistic service for the two weeks following Easter but we will begin on Tuesday night rather than on Monday. This might be a boost on starting our services.

If you have cuts and other matters of advertizing for this meeting I would appreciate it. I am quite sure that we will have a large crowd. If you have any suggestions please let me know. I will be glad to cooperate with you in any way that you see fit.

Very sincerely yours,

 Dayle Schnelle, Minister

970 Hamorgan St.
Alliance, Ohio.

Mr. Kirby Page.
Box 247.
La Habra, California.
Dear Mr. Page.

I feel indebted
to you indeed. for your un-
derstanding letter of Jan. 27th.
written in reply to mine.
It has given me real help
in my thinking, and I
want very much to thank
you, both for it and for

your New Years letter with its
"re-affirmations" which you
enclosed. The pamphlet "How
Does God Deal with Evil-doers?"
forwarded in a later mail.
For the stimulating mater-
ial in all of these I am
deeply grateful to you.

I shall be looking for-
ward to your visit to Alliance
in June with anticipation.
in the hope of seeing and
hearing you then. During

these perplexing days, may
it be your privilege to
help many to think clear.
by and to act, courageously.
By!

Very sincerely yours,
Mabel B. Brown.

February 20. 1942.

UNIVERSITY OF REDLANDS
REDLANDS, CALIFORNIA

HISTORY AND POLITICAL SCIENCE

February 20, 1942.

Mr. Kirby Page,
La Habra, California.

Dear Kirby:

Thank you for your Sacramento note. We are grateful for your prompt reply to my earlier letter asking that you come to us on Saturday, March 7th, and sorry that your letter never did get through to me.

The president was in Utah yesterday when your note came, but he returned this morning and I at once went in to see him. He had meanwhile dated himself up for a youth conference in Santa Barbara where he had to be by noon of March 7th. Especially because he could not be on hand for our ashram or retreat he felt that the administration should not itself sponsor the retreat, but that it might be arranged by faculty members and attended by such of their number as were disposed to go.

At just this time the faculty had experienced a tempest in a teapot over this morning's student Y. M. C. A. meeting, a small gathering at which Caleb Foote, Bay Region secretary for the F. O. R., had been asked to speak. Some of the faculty yesterday considered it extremely bad taste to have Caleb speak, indicated their disapproval, and even wanted to have the meeting called off. The administration and the Y. boys decided to go on with the meeting, explaining that it was entirely within the law and for nothing but harmony and understanding, and I am glad to say that it was held as scheduled, with a friendly faculty member of more military leanings sharing the discussion with Caleb, to their mutual advantage, and I think no one who was present can have anything but a feeling that the session was harmonious, helpful, and informing. But the chief critic did not come, and there is obviously strong feeling within some quarters of the faculty. I went, however, to the head of the appropriate faculty committee designated by the president as being the committee which might sponsor our retreat. Just as he was wondering whether our retreat under these circumstances might be interpreted by some of our associates as an ill-timed move, along came our former student Eizo Sakamoto to tell us, what I had heard earlier in the week, that the Japanese-Americans, especially the Nisei, were trying to have a leaders' conference at Forest Home, in the mountains above Redlands, on that same March 7th. I had earlier indicated to them my own inability to attend because of our proposed retreat. Sakamoto said that his group had wanted to have you as their main leader, but found they seemed to be checked by your commitment to Redlands. When we said that this latter meeting had not yet been announced or arranged formally and that if it were not held you might be available, a great light came into his face. We decided, therefore, that since the possible Redlands sponsorship and reception might not have been all that in our opinion you deserve and are entitled to, and since there was this

Even though we had intended it as purely devotional, not argumentative.

ea/ger and needy audience ready and anxious, the decent thing all around was to release you to them on that day, subject to your approval, and let such of our faculty as could come run up to Forest Home and share you there with them, letting them manage and sponsor the program, as they are willing to do, and considering any of our university people as welcome visitors, which they say they will gladly do. I understand that Rev. Charles Severens of the State Street Christian Church of Redlands has been helping them arrange their program and that he too wants you for it. I have just telephoned him and find he is in Los Angeles, but I told Mrs. Severens that apparently you would be available, and she was delighted. So if and when you hear from this American-Japanese group about their Forest Home gathering, I hope you will accept, and I and some of my friends will expect to come up to join you. We had thought of that same Forest Home as the place for our ashram, by a coincidence. So it means just another group, and surely one demanding the best which any of us can give them. You can see that I regret the way things have developed, but you will understand what I have said and more, and it may be that ~~one~~ again, as so often in your case, we shall meet once more under a common, but ever reoccurring, cross.

Feel free, therefore, to negotiate with the Japanese or any others for March 7th. But I expect to see you on that day, and look forward to a chance to talk with you. You and all that you stand for are much in our thought in these days.

Sincerely as always

Earl

Earl Cranston

RESIDENCE
714 SOUTH HOFF
PHONE 437

CHURCH
PHONE
539

FIRST CHRISTIAN CHURCH

CORNER LONDON AND BARKER STS.

M. B. PRINGLE, PASTOR

El Reno, Oklahoma

February 20, 1942

Dr. Kirby Page
La Habra, California

Dear Dr. Page:

Your letter of January 27th has gone unanswered until today due to many inferences which I need not enumerate.

I talked with the President of our local Ministerial Alliance about the possibility of your coming to El Reno and he seemed very much interested. I have not talked with any of the other pastors as yet but will do so in a few days.

Our own congregation will be completing an evangelistic meeting with the Wallaces leading us the week that you suggested, the week following Easter. Our meeting will conclude on April 12th. However, I told the Rev Mr Poole, Pastor of the local Presbyterian Church and President of our Alliance, that we would be able to attend the afternoon session and help in every way we could to further this conference if the men decided to have it at that time. Would it be possible for you to come to us for Sunday, April 19th or during the week of April 12 to 19th?

I am sure that our people will derive much benefit from such a conference and I am genuinely interested in having you come if arrangements can be made satisfactory to all.

May I have your answer to these questions by return mail?

Thanking you for your consideration of us in this respect and trusting that we can have you with us for such a conference, I am,

Very Sincerely,

M. B. Pringle

M. B. Pringle

THE FIRST METHODIST CHURCH
LOUIS ERWIN WATSON, PASTOR
CRESTON, IOWA

Feb. 20th, 1942.

Mr Kirby Page,
La Habra, California.

July 14

Dear Mr Page:

Your letter of the fourteenth was waiting for me when I returned from the Iowa State Convocation of Pastors.

The situation here is just as I described it to you in my last letter. I may be moved from Creston. Dr Walter A. Morgan may not be here in July(I think I explained he is the District Superintendent here). But we are both in favor of the Conference, and we will do all we can to prepare for it, and promote it.

I think you didn't mention terms, indeed, I am not sure that you come with that in mind. But we would do what we could along that line.

As to dates in July, we have no scheduled dates in July at all. I think it would be better for you to set your dates, and we will do our best to work to them. Early in the month might be better than too late, but even that might not matter.

Very sincerely,

Louis E. Watson

CALIFORNIA CHURCH COUNCIL

SOUTHERN AREA

3330 WEST ADAMS BOULEVARD
LOS ANGELES, CALIFORNIA
ROCHESTER 9106

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February 20, 1942

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Mr. Kirby Page
P.O. Box 247
La Habra, California

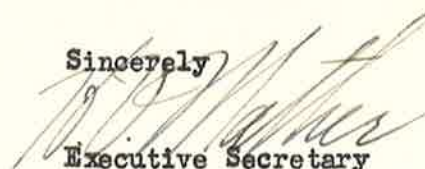
Dear Mr. Page:

For the past two summers our Council has conducted a regional adult conference with the help and sponsorship of the International Council of Religious Education. They have been included in the schedule of summer conferences on the United Christian Adult Movement under the leadership of Dr. Harry C. Munro. I believe that you know the general plan of these conferences having been in some of them with Dr. Munro.

This summer we are tentatively planning a similar conference which will probably be held at Pacific Palisades June 1 to 5. It has been suggested that our general theme be a study of the bases of a just and durable peace and that following a daily lecture, our seminar groups center about the further study of the bases of peace in four areas; personal faith, family life, the church, and community issues.

I am writing to inquire tentatively if your schedule would permit you to accept an invitation to be our lecturer for these five days on the general theme suggested. If so, please indicate the financial obligation which we will have to assume for your services.

Sincerely


Executive Secretary

HVM:bl

MARGARET S. CAMPBELL
R. D. 2, PERSIMMON ROAD
SEWICKLEY, PA.

21 Feb., 1942.

Dear Kirby, Excuse delay.

So glad Things are going
well for you and This
is the time to promote it!

God bless you both -

As ever,
Margaret

Dear Kirby,

I have your letter of the 6th. You stated that you would not be coming to south Texas. I am in West Texas which is quite a distance from South Texas. I wonder if you plan on going from El Paso to Ft Worth, if so, we are on the route. If you do plan to come to Texas this spring I hope you can make Sonora. If you have changed your plans where you will not be in Texas this time I hope you will include Sonora when you do come.

I would like to talk things over with you in these times. We have a job on our hands this time but I am trying to do nothing or say anything that I would be ashamed of ten years from now like many other ministers were in the last one. We do have a positive witness and work to do in such times and I am trying to do that. Sincerely your friend,
Sonora, Texas.

Lawrence K Brown

THE FELLFOOT

R.F.D.1

Missoula Montana

Feb. 23, 1942.

Dear Friends:

Events seem either to be pushing or drawing me to California and so I plan to leave Missoula about March 6th, spending a week or ten days in the Los Angeles region. During that time I hope to have a little visit with you.

One of the great inner urgencies is to make a contact if possible with Gerald Heard. I feel that I am "ripe" for some special insight or development that would arise as a result of a personal consultation with him. Last fall when you were here, you mentioned him as the one whom you knew who maintained a six-hour session in prayer and meditation. This leads me to the assumption that you are personally acquainted with Mr. Heard, and perhaps you would be instrumental in putting me in touch with him. I do not know his address, other than my guess that it is somewhere near L.A. Neither do I know under what circumstances he is available to the serious seeker. Again, I assume he rightly guards his privacy and his energy, and hence one might well have to be introduced to him by some trusted friend whose recommendation he would accept.

Some years ago I read an article of his "The Laboratory or the Altar, -Which?" which established a sense of community of consciousness which has grown with each new writing of his I have read. "Training for the Life of the Spirit" has set up for me a "pupil-teacher" sense of relationship and now I feel it would be a most pregnant experience for me, if I might make the physical plane link with him. I hope you are able and willing to do this service for me. If so, I leave it entirely to your judgement to devise the means of doing this.

Sincerely yours,

Louise C. Line
Mrs. R.C.Line

THE BAPTIST TEMPLE

(FOUNDED BY RUSSELL H. CONWELL)

BROAD AND BERKS STREETS

PHILADELPHIA

DANIEL A. POLING
MINISTER

Dictated: February 23, 1942
February 19, 1942

Mr. Kirby Page
Box 247
La Habra, California

My dear Kirby:

At the risk of boring you, I would
like to know what you think of our good friend,
Morrison's editorial, "War is Not Sin - War is
Hell."

Hasn't he gon over to the funda-
mentalists?

As ever, yours,



Daniel A. Poling

DAP:fsh



MONTEZUMA MOUNTAIN SCHOOL
FOR BOYS

LOS GATOS
CALIFORNIA

February 24, 1942.

Mr. Kirby Page
La Habra
California

Dear Mr. Page:

Seven years ago the Montezuma School for Boys originated a state and national plan for enlisting public high school youth in a junior government called The Junior Statesmen of America. Many thousands of young people have been contacted and their interest aroused in better government.

The California branch has taken the lead, and last year organized a non-profit foundation to assist this worthy cause. Through its efforts the endorsement of the Junior Chamber of Commerce was secured. As an aid to spreading the movement more rapidly, ten outstanding boys were sent last summer to Montezuma School for special training. This winter they are establishing chapters in many high schools and carrying on patriotic work.

However it was my plan as Founder that this work should eventually include youth from the whole democratic world. In this connection we are organizing at Montezuma School, a College of United Youth, where prospective leaders can be trained to assist in carrying on this work.

Our contact with the public school youth numbering millions will give us an excellent opportunity to enlist them in the building of a new world after this war.

The Montezuma Junior Statesmen Chapter is inviting boy delegates of Pan-American and United Nations to meet with them on April 11, to 14, 1942, in order to work out plans for closer cooperation. Patriotic groups could send a delegate representing their country.

I am sending you some material on this work, and would deeply appreciate your assistance in bringing this matter to the attention of those who are interested in youth and a Western World Federation of Youth.

Sincerely yours,

E. A. Rogers

E. A. Rogers, President
Montezuma Mountain School.

Southern California Japanese

CHRISTIAN YOUNG PEOPLE'S CHURCH FEDERATION

METROPOLITAN DISTRICT

Headquarters

JAPANESE Y. W. C. A.

312 East First Street, Los Angeles, Calif.

1545 California Ave.
Covina, Calif.
Feb. 24, 1942

Dear Mr. Page:

Yesterday after you had so kindly accepted to be our speaker for our annual Leaders Advance, I was very glad for everyone had been so kind to us. After I left your home and had come to Los Angeles for a meeting, I was very disappointed. Our chairman for the Advance with the advice various ministers had postponed our Advance. Many homes of our members were saddened by the new drive on clinics. Fear has been steadily increasing and a great many felt that it was inadvisable to meet.

It is indeed with regret that I write to you and tell you of our postponement of our Advance. We had so looked forward to meeting with you. We hope that we may have that privilege some time in the future.

The immediate outlook for us and our parents is none too bright, but we are looking beyond these trying situations to our God. I know that regardless of what happens we will not lose faith. Just to know that there are friends thinking of us and helping

us is a great comfort to us. We are praying for
a hurried and lasting peace to come to all people.

Even though we cannot meet with you, we know
that you will be with us in spirit. We thank so much.

Yours most sincerely,
Shig Hashimoto

Duke University
DURHAM
NORTH CAROLINA

February 25, 1942

DEPARTMENT OF SOCIOLOGY

Rev. Kirby Page
La Habra, California

Dear Kirby Page:

I thank you for sending me the three copies of your pamphlet "How Does God Deal With Evildoers". You may be interested to see the enclosed letter, which is a sample of some of the things which I am getting these days. After you have read it, please destroy it. However, I think we should remember that this represents pretty nearly the attitude of two-thirds of the Protestant clergy at the present time.

With best wishes, I am

Cordially yours,

Charles A. Ellwood

Charles A. Ellwood

FIRST PRESBYTERIAN CHURCH

FRANKLIN STREET

LYNN, MASSACHUSETTS

GILBERT LOVELL, Minister
Twenty Mansfield Street, Lynn, Mass.

CLARENCE O. MARSH, Clerk of Session
Seven Bayview Drive, Swampscott, Mass.

February 25, 1942

Dear Kirby,

For some time I have been planning to acknowledge your letter of sturdy faith sent January first and to thank you not only for it but for the two books you gave me when you were in Lynn - "Living Prayerfully" and "Religious Resources." The first I am using every day with much profit and the second I have dipped into from time to time.

Of course Lynn is decidedly war-minded. The General Electric has expanded greatly and is working most of its employees very hard on national defense. We are told that after the Charleston Navy Yard is bombed we shall have an air-raid here because of the General Electric.

Only three of us ministers are pacifists. "Chet Sillars" at whose house you were entertained you will recall; Mr. Santmeier of the Friends Church; and yours truly. So far as I know no one has left my church

because of my opposition to war,
of course that might mean that my
stand is not strong enough to cause
any disturbance.

Thank you again for your
tender criticisms relevant to the
present time of tragic stress and strain.

I have been thinking along the
same general lines for about
twenty years and I too, feel more
strongly than ever that modern
warfare is quite irreconcilable with
the way of Jesus.

With regards to Mrs. Page and
you, I am
Yours sincerely
Gilbert Lowell



The First Christian Church

BROADWAY AND THIRTEENTH STREETS

Ada, Oklahoma

CARL H. WILHELM, PASTOR
NEVA BERYL HASH, EDUCATIONAL DIRECTOR

February 25, 1942

Mr. Kirby Page
La Habra, California

Dear Kirby

I was so sorry to get your note of the fourteenth which seems to close us off your calling list definitely. I had hoped you might be able to work it in somewhere.

This Church is in the habit of an annual revival and our plans have been set for months to have that the two weeks beginning Easter Sunday. I am to preach but I have a visiting singer engaged so that the date cannot be changed now. I felt, even with that, I wanted to have you here for one day, even though it was during the revival. But along comes another one day engagement during those two weeks--a one day United Christian Advance Convention, with a group of national leaders on the program. It is to be held here in our own city on April 15, during those two weeks, you see. I feel the two interruptions would be too much. And I regret with all my heart that it happens this way. By all means give us a chance another time.

Sincerely

Carl

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2

" 24 Fremont St.

Delano, Cal.

February 25, 1942.

Dr. and Mrs. Kirby Page
Box 247, La Habra, Cal.

Dear Dr. and Mrs. Page -

The inspiration of your message
on the World Day of Prayer is being
continued in your book "Living
Prayerfully," which I am enjoying.

I am enclosing \$2.50 in P.O.
order for the book and a thank-
offering.

Our women's Society is review-
ing your message at its meeting
so that those who could not attend
to hear you may share in the inspi-
ration.

Sincerely yours
Marian Chung

declares a moratorium on ethics "for the duration"; for if war be not sin, shall anything be evil in God's sight?

Department of Church History, RICHARD M. CAMERON.
Boston University.

Let us consider Professor Cameron's points in reverse order, taking up his last one first. This is the line of least resistance, because his third section reflects a misunderstanding of our position which needs only to be cleared up.

3. *In ethics.* All that we have said about the "breakdown of the moral order" in war, applies, of course, only within the total framework of war. This was made explicit in our editorial on "The Non-pacifist" where we said that "though the war involves us all, it does not involve *all of any of us*." It was there suggested that our moral life could be considered as a system of "regimes" or "orders," each with its own orientation.

A nation at war is such a "regime," and though the war regime spreads out and overlaps the other "regimes" of our lives—neighborhoods, friendships, business relationships, professions, churches, etc., and especially our inviolable inner life—it leaves areas in which we still have freedom to do right or to do wrong. It is in the area of war that we are not free. And it is this area as a whole, including all the activities which are integral to it, that is characterized by "the breakdown of moral standards."

Moreover, we would be the last to tolerate the suggestion that because moral standards have been turned upside down in war, they have therefore been nullified "in logic or in reality." "The duty of keeping them," as Dr. Cameron says, "is still binding." But within the order or regime of war they cannot be kept! That is our point. War would be impossible if it acknowledged civilized moral standards, to say nothing of Christian standards. War has a code of its own, and its code is in direct and thoroughgoing contradiction of the moral code. The nation which is at war adopts the code of war, but its adoption of this code does not, of course, "abrogate the ultimate charter of right and wrong." On the contrary, the whole code of war comes under the condemnation of that "charter." The fact that there is a "moratorium" (though we have not used this term) on morality within the regime of war, does not imply that such a "moratorium" exists everywhere. Killing, which is *wrong* in peace, cannot be made *right* by being "multiplied a millionfold."

2. *In theology.* The difficulty of drawing the line which marks the passage from sin to the penalty for sin, is well stated by Dr. Cameron. We would even push hell further back than he does. Hell, considered as God's condemnation for sin, begins when the sin begins, and not merely at the moment when we "take fright at the accumulated reactions of our sin." Sin and God's judgment always go together. They *begin* together and they *stay* together until through repentance and grace the sin is forgiven. But in this concurrent experience of sin and judgment there are stages or phases which are marked by a changing relation between the sin and the judgment. In the earlier stages the sinning is predominant. In the later stages the judgment is predominant.

We are speaking quite empirically, as Dr. Cameron desires us to do, in terms of sin and hell as experienced in "this mundane sphere." The principle of "probation"

to which he refers is a fact of our actual moral experience in this world. We are on probation in the earlier stages of our sinning. In its beginnings, our sin is more or less tentative, thoughtless, impulsive, or even if willful, not definitively so. Our will is then relatively free. Alternatives present themselves over against our temptation. We can turn away from our temptation and follow another course. In that stage the judgment of God comes to us chiefly as warning. Our consciousness of freedom and responsibility empirically outweighs our sense of God's judgment. But if we continue our evildoing, the divine judgment increasingly takes the form of penalty, in terms of actual consequences, both outer and inner.

The worst of the inner consequences of our sin is the loss of our freedom. By that time, our sin has bound us, leaving us with no alternative which presents itself to us as a "live option." The pangs of helplessness and tragic necessity seize the conscience. This is hell, as we know it empirically in "this mundane sphere." At this stage the divine judgment has passed from warning to punishment, and the punitive aspect of the experience so predominates over its aspect as sin that to continue to call it "sin" is not only inadequate as a description of the total experience but utterly lacking in any suggestion of the Christian offer of redemptive deliverance. Though the sinner rests under the judgment of God from the very beginning of his sin, we cannot say that he is in hell so long as his will is free to turn from his sin. But when his freedom has been empirically "sinned away" his position before God has changed from that of a responsible moral agent to that of a helpless victim of his own evildoing whose only salvation lies in casting himself in penitence, like the prodigal son, into the merciful arms of the Father.

The confirmed drunkard who has sinned away his freedom—his power to drink or not to drink—is a sinner, and his present condition is hell, but his drinking *now*, requires a category to describe it which is ethically different from that which was properly applied to his earlier drinking. He is a helpless victim of his own evil indulgence, and the moral judgment which we pronounce upon his present drinking (and which he pronounces) is a different judgment from that which we pronounce upon him (and which he pronounces) for the sin that brought the poor wretch to his pitiable condition. The act of drinking is the same, but the agent is not the same; he has passed beyond the point where he is able to respond to an ethical motivation in the matter of restraining his appetite for strong drink.

This illustration illustrates one point only, namely, that there is a place at which the line between sin and hell is rightly to be drawn. Where that precise place is, only God knows. In the case of war, God also only knows where the line was irretrievably crossed. But when the nation was struck and struck back, whatever inevitability may have existed prior to that moment passed into an unescapable fact, known to man as well as to God. Helpless victims of our own sin, the nation and all its citizens were then plunged into the hell of war. The "probation" period had ended; punishment had begun.

The Christian Century does not say that the hell of this war is separated from the sin which led to it "only by an

event in history like the declaration of war"! Only God knows where this hell really began. No man can know. Instead of drawing the line arbitrarily at the declaration of war, or the attack on Pearl Harbor, it is quite possible that our war with Japan really began when our state department served an ultimatum upon Japan for "peace in the Pacific," an ultimatum which it knew would not be acceptable, or which, even if unacceptable, it believed Japan would not have the will to defy.

Perhaps the war became inevitable at a point much farther back. But for our human intelligence, there was nothing to do but to go on the assumption that, until overt war actually came, there was still a possibility of preventing it. When, however, war became an overt reality, we could no longer talk of "preventing" it. It was here, an inexorable actuality, involving every citizen among us in its brutal embrace, supplanting our freedom as a nation and as citizens by an unescapable necessity—a veritable hell into which our sin had plunged us. To be content to describe this war as sin, and our participation in it as a nation or as citizens as sin, is to miss the divine meaning of it. We not only get ourselves all tangled up in a moralistic controversy about the right or wrong of doing something that we are bound by necessity to do anyhow, but we also get our thoughts of God worse than tangled up by imputing to him a command which by the very nature of the war situation we are utterly unable to obey.

If we cannot agree with Dr. Cameron that the war is *both* sin and hell, it may help us toward a common understanding if we strongly emphasize the fact that in this common hell we are all *sinner*s! But our sin consists of doing and not doing those things which brought us under God's punitive judgment, not the things which we all are now under necessity to do.

To deal with this war under the category of simple right or wrong is to disregard its most essential characteristics, namely, its necessity and its tragedy. "Sin" is neither a big enough nor a terrible enough category with which to describe war. A "sin" which is a necessity is surely a different kind of "sin" from one which is committed in freedom. And it requires a different concept. Christian theology supplies us with such a concept in its doctrine of hell, which is God's *judgment* upon *sinner*s, for their *free* disobedience to his righteous will.

1. *In history.* The first paragraph in Dr. Cameron's letter presents us with a single, clearly stated and pivotal issue. It is found in the following sentence: "In any case, war is but an intensification of the strife which existed in time of 'peace.' It is [quoting us] 'vast, cosmic, impersonal, bottomless,' but it is characterized by no principle fundamentally new." The issue raised at this point is, we say, a pivotal one. If this war, now that it has become an existential reality, presents us with "no principle fundamentally new" as compared with the pre-war situation, the position which *The Christian Century* has been expounding is weak in a vital spot. We desire to face this question in a spirit which would welcome the refutation of our position as sincerely as its confirmation. But space limitation requires that its consideration be postponed until next week.

Walking to Church

EDITOR THE CHRISTIAN CENTURY:

SIR: I may lose your esteem, I may be relegated by you to the back numbers of humanity, but nevertheless I must say it—the proper way of going to church is to walk. Not by automobile, not by rail, not even by airplane, but by heel and toe! It can be maintained that under certain conditions these other ways are legitimate. It is not wrong to speed to church at fifty miles an hour; there may even be a symbolic fitness in flying to church. But *the* proper way is to walk.

Let me ask you to consider how the meaning would be changed in the lines

To walk together to the kirk
With a goodly company—

if you had to say "ride together," or even "fly together." Coleridge is giving a picture of a scene which is the very opposite of that loneliness which the Ancient Mariner had known, "alone on a wide, wide sea." Over against that loneliness he sees the goodly company of "old men and babes and loving friends" walking to the kirk. (Perhaps the babes did not walk.) It would be a good thing to join in a procession of automobiles, but most certainly not the same thing, and not so good a thing as to walk together.

And I would further maintain that the best church to which to go is a church within walking distance. Or in other words, the best church—not of course the only church, or the only good church, but the best of all—is the church in the community. But that is another matter.

The walk to church is a kind of informal procession, a little pilgrimage; it is not to be regarded as a prelude, which has no value of its own. Life itself is a procession and a pilgrimage but the traveling also has its meaning and its glory. So too has the walk to church. It is not the procession "as the Levites go up to the altar in glory enthroned," but it has something of the same significance.

But this processional need not always be solemn, or the talk of sacred things. It is understood to be an informal prelude. I remember well one walk to church with two friends, both of whom are now gone into the world of light. We were going on a winter evening to a little village church. It was a long walk, and we spoke of many things. Those friends were afterwards to become greatly loved and remembered in India and China, but on that walk they had their life still to give, and they gave it without stint. It is not the service I remember, but the walk to it with those two men. Perhaps there were not three of us, but four.

I should not be surprised if you recall many such little pilgrimages, and you will give thanks for them. Nothing could have taken their place, or can take it now. You can remember every turn in the road by which you went to the church of your boyhood. Not a journey to hear some great preacher—that has its place too—but the way of a multitude "with joy and gladness keeping holy day" in the heart of their community life. We would not be without those memories, would we?

Ever yours,
QUINTUS QUIZ.

The Mactan tale calls especial attention to the role of the atrocity story, which is the cornerstone of all war propaganda. Unfortunately, the nature of war makes it certain that atrocities will occur, and so it is to be expected that there will be some basis in fact for many horrible tales. Military necessity seizes upon enemy atrocities, or invents tales if the truth will not suffice, and plays them up, while censorship effectively blacks out the revelation of our own deeds. Under these circumstances, an atrocity story like the bombing of the Mactan, or the famous German corpse factory tale of the First World War, twists truth and falsehood into a whiplash of hate. See, it says, what devils these enemies of ours are! This act which they have done is typical of their degradation. It is not the isolated act of a certain person or group of persons. It is the kind of thing which the Japanese (or Germans) habitually and characteristically do. Decent people are therefore justified in hating not only the evil, or even in condemning the wretched sinner who committed it, but in damning all who are associated with him.

The citizen's reaction to propaganda determines what may or may not be possible for statesmen to achieve at the peace conference following the war. It is generally agreed, for example, that the worst features of the treaty of Versailles were inserted as a sop to the continuing anger and demands for reprisals of the British, French and American publics. War propaganda had produced a state of public opinion which refused to be satisfied with reasonable reparations or with political arrangements which would have made for stability. Hanging the Kaiser, punitive indemnities, political dismemberment and the hunger blockade which was starving to death hundreds of thousands of the defeated enemy after his armies had surrendered could alone satisfy these propaganda-maddened publics. So the terror was planted in the German mind which eventually drove the German nation into the hands of Hitler and brought on the present war. The judgment of God had brought a multiform lie to its perfect fruitage in the hell of our present frustration.

The propaganda of the First World War therefore did its work too well. While it served the purpose which animated the designers of its mass-production lie factories, its effects continued after the war and produced a situation which its authors could not control. Eventually it helped to rob victory itself of permanence. Whether it will do the same thing again depends upon the intelligence and integrity of the citizens of this country. The masters of the propaganda machines show few signs of having learned anything except greater wariness. They know that they confront a public which has once been burned and is therefore twice shy. We may be sure that the inadvantage which brought the truth concerning the Mactan to light will not be repeated. If, therefore, we want to avoid a recurrence of the experience of the First World War, we shall be wise to remember the Mactan.

The churches of America have resolved not to hate. Every church pronouncement which we have seen since American involvement has expressed this resolution. They have also resolved not to lose the peace after this war. It is the belief that these two resolutions are possible of fulfillment which alone enables many to carry on. If at the

end of the war it is again discovered that these two purposes were foredoomed to failure, as we fear they are, the ensuing disillusionment will not be easy to endure. One thing which can avert such cynicism then is the most careful scrutiny of all propaganda stories now. Wartime attitudes determined in 1919 what was possible at Versailles. They will do it again at the end of this war. Shall these attitudes be determined by Christian intelligence and good will or will they be shaped by the artisans of the propagandized lie? The answer may depend upon whether or not we remember the Mactan!

A Representative Letter

AMONG the hundreds of letters commenting on our editorials since the outbreak of America's war with the Axis powers, we have searched for one whose directness and compactness would especially qualify it for use as the basis of further discussion. The following letter answers the requirements of brevity and logical sharpness. It also has the character of being representative, in both its own points and its misapprehension of our position at certain points. We desire to consider it in some fullness of detail.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "War Is Not Sin: It Is Hell," leaves me unconvinced as to the first proposition. I concede the second, though it is drawn from a source whose canonicity is admittedly dubious! But granting the second does not involve assent to the first. War can be both. Your argument draws lines where none ought to be.

First, in history. The line between peace and war is too uncertain to perform the function you assign to it. The undeclared wars of our generation indicate how wide and ill-defined is the twilight zone between peace and war. In any case war is but an intensification of the strife which existed in times of "peace." It is "vast, cosmic, impersonal, bottomless" but it is characterized by no principle fundamentally new. What was covert and on a small scale is now overt and pushed to the extremest limits—but it is the same struggle. If the processes which led up to the war are, as you have admirably insisted, sin, then a *minore ad majorem*, war likewise is sin.

Second, in theology. If there be any line between sin and hell, at least in this mundane sphere, I doubt whether we are competent to draw it except we do so in the realm of our own experience. The concepts of probation now and punishment at another time are difficult enough to rationalize in the old theology, when the intervening fact of death did much to hide the gaps left by argument. How much harder then when sin is separated from hell only by an event in history like the declaration of war! Hell begins on this earth when we take fright at the accumulated reactions of our sin—hell begins, but the sinning need not, indeed usually does not, thereupon end. War is both sin and hell.

Third, in ethics. War does "signalize the breakdown of the moral order" in the sense of a reasonable degree of success in collective conformity, but it does not follow in logic or in reality as it does in your sentence, that "every ethical standard" likewise breaks down. Standards persist, though they be honored rather in the breach than in the keeping. And the duty of keeping them is still binding. The nation may adopt another set of standards for the time being, but that doesn't abrogate the ultimate charter of right and wrong. If killing is wrong in peace, is it right when multiplied a millionfold? I may have misconstrued your argument—I hope I have. But I conceive it

1904 she could fling down her challenge to Russia; by 1915 to Germany; by 1941 to Great Britain and the United States.

Japan may lose now. She will lose now. But she has proved, for all Asia to see, that a bombing plane in Asiatic hands, or a submarine or a tank or a 150-mm. field gun, is just as deadly as in the hands of the lordly Westerner. Singapore, captured in less than three months, is the final proof.

In this war Japan will lose because she has forfeited the support of the rest of the Orient. Even her attempt to raise the color issue or to rally her neighbors to her "Asia for the Asiatics" slogan has not disguised from them the rapacity, the brutality, the immorality of her ruling militarists. They know that she fights not as a deliverer, but simply as another ruthless and power-hungry conqueror. Perhaps there has been no more dramatic exposure of her moral failure than the fact that on the day Singapore surrendered Chiang Kai-shek was in India pleading with another Oriental people for help against her. But she will not always be thus morally outcast. If she is crushed in this war and an attempt is made at its close to re-establish the white empires, Japan will not be long without Asiatic comrades. Then she will become just another among the festering sources of future Asiatic revolt. That revolt, when it comes, will be gigantic. It will be the revolt of all Asia.

A week ago we ventured to declare in these pages that some specific statement of our Pacific war aims is needed. In the light of Singapore's fall, that need should now be more clear than ever. In this dark hour the United Nations *must* make it plain that they know the day of empire is done, that they are fighting only to bring freedom, peace and opportunity to all the East. Otherwise we will find ourselves pouring out our blood and treasure to re-establish a world that is historically doomed. It is not enough to see Singapore as a great defeat, as a great challenge to all our racial pretensions. We need also to see it as a turning-point in world history, at which we should pause to take our bearings and to lay out a new course of action. If from this hour on we are fighting for something more than to defeat Japanese ambition and to build again an imperialistic order that has crumbled in our hands, then let our United Nations say so at once and in accents that cannot be mistaken anywhere in the Orient.

Remember the Mactan!

THE MEN who were wounded in the first weeks of fighting in the Philippine Islands were evacuated from Manila in the hospital ship Mactan, which sailed for Australia late in December. Although the United States army announced on January 15 that the ship had reached Australia, it did not deny a report issued on February 5 by Exchange Telegraph, a British news agency, that the Mactan had been attacked nine times in one day by Japanese bombers on its trip from Manila to Melbourne. Instead our army, navy and Red Cross authorities at that time declared that they had no informa-

tion on the accuracy of the report. So the matter stood—for a week.

But that is not the end of the story. On February 11 the Red Cross issued from Washington a report that its representative in charge of the Mactan had declared that the vessel "was not bombed or molested in any way" on its journey. The Red Cross further explained that the Japanese government had guaranteed safe passage of the ship, so far as it could be assured on short notice. This pledge, given through the Swiss government and the office of the International Red Cross in Geneva, had been scrupulously kept.

The story of the Mactan therefore is the first to backfire of the wartime propaganda stories released since America's entrance into the struggle. Three weeks after the ship had safely arrived in Australia, the lie that it had been bombed was released through the Exchange Telegraph agency. It was picked up by the Associated Press and broadcast throughout America. That much is known. Beyond that it is not difficult to guess what must have happened to bring about a rectification. The International Red Cross, which had served as intermediary in the original negotiations concerning safe passage, could hardly afford to permit the bombing story to go unchallenged. Too much was at stake. Other hospital ships would have to sail through disputed waters. Perhaps some were already on the high seas, leaving Singapore or Bataan or Rangoon or Libya. Elementary regard for the safety of wounded men demanded that this story, which threatened to shatter the last hope of maintaining an international convention which is worth preserving if it can possibly be done, should be corrected. If the agencies of mercy could not be protected from propaganda falsehoods which turn their successful functioning into a trap for fools, the wounded comrades of the propagandists themselves would eventually pay with their lives for broken faith.

The story of the Mactan is the most clearly authenticated instance of the use of unfounded atrocity stories in the propaganda of the Second World War. That many such tales will be revealed at the end of the struggle, none who know the history of the government propaganda bureaus in the First World War can doubt. To many people the most shocking revelation of the post-war years was the disclosure of the systematic perversion of truth which went on in that conflict. While British propaganda was skillfully conducted, as many careful studies show, the most effective and widespread of all such efforts was that of the United States government. Working through the Committee on Public Information, we piled up a record which a young German named Hitler, serving as a spy after the war, studied with delighted amazement and later imitated with fateful assiduity.

The nature of propaganda is such that it is always difficult to detect it at the time it is doing its damage. The good fortune that scotched the Mactan story before it had time to do maximum harm provides a sharp warning. All who cherish the hope that international decency may once again return to this troubled planet will do well to remember it. For the very possibility of peace depends upon the development of a healthy skepticism toward all stories of war atrocities.

Fellowship

A MONTHLY MAGAZINE

2929 Broadway, New York, N. Y.
JOURNAL OF THE FELLOWSHIP OF RECONCILIATION
UNiversity 4-2670 Cable: "Fellowship" New York

Editors
John Nevin Sayre
A. J. Muste

Managing Editor
R. Alfred Hassler

Via Air Mail

February 26, 1942

Mr. Kirby Page
La Habra
California

Dear Kirby:

I took up with our Literature Committee the question of what would be the best title for the pamphlet of the two chapters from "Living Prayerfully" which we are publishing. The Committee's suggestion was "How Jesus Faced Totalitarianism". We have gone ahead on this basis and we hope you will approve. We expect to have the pamphlets about the middle of next week and will send 5000 directly to you at La Habra unless you wire different instructions.

I am printing your excellent "Reaffirmation" on the back cover of March FELLOWSHIP. In case you should want one page reprints of the same I am holding the type. If you do want them the price will probably be in the neighborhood of \$9.00 per thousand for the first thousand and considerably less for each succeeding thousand.

Hoping that all goes well with you and your family, I am

Yours affectionately,

John Nevin Sayre
John Nevin Sayre 7

JNS:ET

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22 Lenten Books

THE eighth annual Lenten reading list of the Religious Publishers' Group was chosen this year by Halford E. Luccock, professor of homiletics at the Yale University Divinity School.

Dr. Luccock has chosen 22 books. Their titles, authors and publishers follow:

"A Christian Imperative," by Roswell P. Barnes, Friendship Press; "A Christian Realism," by John C. Bennett, Scribner's; "Prayer," by George A. Buttrick, Abingdon-Cokesbury; "How Jesus Dealt With Men," by Raymond Calkins, Abingdon-Cokesbury; "The Keys of the Kingdom," by A. J. Cronin, Little, Brown; "Living Under Tension," by Harry Emerson Fosdick, Harper; "A Chain of Prayer Across the Ages," compiled by Selina F. Fox, Dutton; "The Unquenchable Light," by Kenneth Scott Latourette, Harper, and "Discovery: A Guidebook to Living," by Robert M. Bartlett, Association Press.

Also "What Can We Believe," by Randolph C. Miller, Scribner's; "Women of the Bible," by H. V. Morton, Dodd, Mead; "Living Prayerfully," by Kirby Page, Farrar & Rinehart; "These Shared His Power," by Edwin McNeill Poteat, Harper; "On Guard," by Joseph R. Sizoo, Macmillan; "The Highway of God," by Ralph W. Sockman, Macmillan; "In the Shadow of the Cross," by Frederick K. Stamm, Macmillan, and "The Bible for Today," by John Stirling, Oxford.

Also, "I, Nathaniel, Knew Jesus," by VanTassell Sutphen, Revell; "The Lord's Prayer," by Ernest Fremont Tittle, Abingdon-Cokesbury; "Religion and the World of Tomorrow," by Walter W. VanKirk, Willett-Clark; "This Is the Victory," by Leslie D. Weatherhead, Abingdon-Cokesbury; "Christian Doctrine," by J. S. Whale, Macmillan, and "The Family Lives Its Religion," by Regina Westcott Wieman, Harper.

Nonliturgical Worship

Worship in the Churches. By William Roy McNutt. Judson Press, Philadelphia. 272 pages. \$2.00.

A Junior Teacher's Guide On Worship Around the World. By Lola Hazelwood. Friendship Press, New York. 63 pages. 25 cents.

A Primary Teacher's Guide On Worship Around the World. By Elizabeth Cringan Gardner. Friendship Press, New York. 46 pages. 25 cents.

OUT of his study and experience as a minister and as professor of practical theology at Crozer Seminary for thirteen years, Dr. McNutt has written a book which will be especially helpful to the nonliturgical churches.

Considering worship to be the primary function of the Christian congregation, he seeks to inspire churches with "the conviction that they can and should find God in their hours of public worship." Stating that, "What one honestly believes about the Object of worship predetermines the nature and quality of his worship," the author defines Christian worship as an ascending series of experiences emotionally charged, and sustained throughout by the appropriate attitudes of the soul—which take rise in the awareness of God and culminate in vision of the Divine and the dedication of life to his service." Both inspirational and practical, this work should aid many in an apprecia-

tion of the beautiful in worship and of the fact that orderliness is not formalism.

Teachers of juniors in the church school or the vacation school will find this *Guide* a well-planned course of study and activity to give pupils a real understanding of worship and an appreciation of the worship of children in other lands. The course uses the text, *We Gather Together* by Grace W. McGavran and is divided into ten sessions. An excellent bibliography is attached.

The second *Guide* is a similar course for primary children, using the picture-reading book, *Come, Everyone and Worship* by Armilda B. Keiser. This course, as well, can be adapted to larger or smaller groups and could be used profitably by any qualified teacher. Ample suggestions are made for each of the ten sessions.

W. MEREDITH NORMENT, JR.

Devotional Material

Living Up to Life. By Joseph Fort Newton. Harper & Brothers, New York. 590 pages. \$2.25.

On Guard. By Joseph R. Sizoo. Macmillan, New York. 200 pages. \$1.00.

IN A compact volume which Dr. Newton defines as "A Book of Courage, Common Sense, and Compassion" the reader will find a luminous and helpful essay for every day in the year. It is indeed "a friendly companionable book" which takes up a wide variety of topics, touches them lightly but uses them to enrich the day and illumine the way. In a dark world where it is so easy for life to "lose its halo," such a volume answers a genuine felt need.

Practical down-to-earth readings for every day in the year, is an apt description of Dr. Sizoo's pocket-size book, *On Guard*. The moth-eaten excuse, "I haven't time," falls flat in relation to this book for even he who runs may read, since the daily messages are but a single short paragraph in length, reading time thirty seconds! This book was written primarily for use by men in the armed forces. Unlike many of the so-called devotional pamphlets of the last war, however, it makes no attempt to identify Christian heroism with militarism.

R. MELVYN THOMPSON.

Religions of the World

Man's Quest for Salvation. By Charles S. Braden. Willett, Clark and Co., Chicago. 274 pages. \$2.50.

THE author's purpose in this study is to make both a historical and comparative valuation of the hope of salvation as it is expressed in the great living religions. Dr. Braden is an able scholar in comparative religion. He considers the quest of salvation the central motive in each of the great religions whether it be of the "this-worldly" type, or an "other-worldly affair"; whether it is conceived as social or individual; as escape from endless re-births into Nirvana or escape from sin into a promised haven of heavenly bliss—whatever the ideal may be in any religion, it is central to it.

On this thesis Dr. Braden has produced an exceptionally valuable work. He has drawn into focus the

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Missionaries in Japan Are Safe

Recent Messages State that Sons of McCoy in Tokio Are Interned; Report from China, Too

The United Christian Missionary Society, of Indianapolis, has recently been notified by the American State Department that R. D. McCoy, missionary of the Disciples in Tokio, Japan, is well and living comfortably at home. It is thought that this means Mrs. McCoy is with him. However, the sons, Weldon and Scribner, are interned. This message was relayed from the Swiss Legation at Tokio, acting on behalf of our Government, via the American Legation at Berne, Switzerland.

Mrs. W. D. Cunningham, "independent" missionary in Tokio, has also sent a message (Jan. 21) through the Swiss Embassy stating that she is at home, well, and teaching as usual. If and when the American diplomatic staff leave Tokio, for the United States, it is hoped that Mrs. Cunningham can accompany them. The same Swiss sources have also reported through the American Department of State (Jan. 29) that Grace Farnham, another "independent" missionary in Tokio, is also residing at her home, is "comfortable"—whatever that may mean—and that the children's school is being operated by two missionaries.

United Society officials also report receiving a message from Chengtu, Free China, on Jan. 27, via New York, which has been interpreted to mean that W. W. Haskell, stationed at Wuhu, is well. An earlier message from Lewis S. C. Smythe, now treasurer of the China Mission of Disciples, located at Chengtu, stated that O. J. Goulter, stationed at Hofei, is well, but that he is under "constant surveillance."

A report also has come from the Philippines (Jan. 31) stating that Mr. and Mrs. Vernon Newland and children, and Mr. and Mrs. Ray Carlson and baby, are safe and well. They constitute the "independent" Southern Philippine Christian Mission at Cebu City. Money sent them from this country since war broke out has reached them safely.



John L. Davis
(See column three.)

Education Board Names Secretary

John L. Davis, Dean of Lynchburg College Since 1936, to Begin Duties on June 1

John L. Davis, dean of Lynchburg College, Lynchburg, Va., since 1936, has been chosen executive secretary of the Board of Higher Education of the Disciples of Christ, effective next June 1.

Born 37 years ago at Morehead, Ky., Mr. Davis was graduated from Eureka College, Eureka, Ill., in 1928 with the A.B. degree. He also holds the A.M. and Ph.D. degrees from the University of Cincinnati. He was married to Hazel Huffman in 1927 and they have two children, Robert Lowell and Judith Ann.

Mr. Davis served as pastor at Deland, Ill., and Silver Grove, Ky., and as assistant at Maywood, Ill. In 1933 he became professor of English and chairman of the Division of Language and Literature at Lynchburg. He held this position until 1936 when he was made dean of the college.

He succeeds Harlie L. Smith as secretary of the Board of Higher Education. Mr. Smith resigned last year to become president of William Woods College, Fulton, Mo. Mr. Davis will make his headquarters at Missions Building, Indianapolis, Ind.

Mission Explores Unity Suggestions

The Congo Christian Mission is studying the possibilities of closer cooperation with the Congo Bololo Mission to the north. It is proposed that a cooperative training program be launched, with our Congo Christian Institute becoming the advanced training center for both missions and the school at Mompono specializing on simple training for both missions.

Another recommendation concerns closer cooperation on translations and textbook production. This would be expected to make all publications of both presses usable by both the Mongo and Nkundo people. To this end a permanent merging of the literature committees is being considered.

Christian College Has Defense Work

James C. Miller, president of Christian College, Columbia, Mo., has announced a defense program for his students. Christian girls will put aside all social organizations and devote that time to two-hour defense courses.

Each girl must enroll in at least one of the courses in poster-making, war-office-filing, typing, nutrition, canteen, family purchasing, home nursing, and office machines. Every girl will also carry two hours in community recreation. This is not a substitution nor an extension of the regular curriculum but an addition.

Christian girls who are enrolled in horsemanship classes will take lessons in driving this semester. In this course, they will learn the parts of the harness and all the fundamentals of driving a four-wheel vehicle.

This practical defense course is one that is intended to prepare each student to return to her home community next summer and step into war work immediately.

East Side Methodist Church

Soquel Avenue & Cayuga Street
Santa Cruz, California

February 28th 1942.

My dear brother, Kirby:-

I tried to dispose of some of the copies of your book but not being able to do so, I returned same to you this week.

Am glad you enjoyed the day with us; it was certainly appreciated very highly by all of us, every reaction being enthusiastically favorable, both on the part of the ministry & laymen.

Hope you can come again in the not too distant future. You will always be most welcome, as will your indispensable helpmate, Mrs Page.

The following clergymen were present: J. F. Wilson, 1st Meth., Ted Lyman, Garfield Park Christian, M. M. Kilpatrick, Trinity Presbyt'n, S. M. Tosh, Free Meth. & the wife of the First Presbyt'n minister, B. G. Jones, who was unable to attend, but was very much interested.

With sincerest regards to Mrs Page

& yourself from

The whole Doreen tribe.

H. Y. D.

NATIONAL SHARECROPPERS WEEK — MARCH 1 to 8, 1942

Sponsored by

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February 28, 1942

Dear Friend:

I appeal to you on behalf of nearly two million sharecroppers and tenant farmer families who live lives of despair and degradation in the midst of our democracy. The bitter fruits of their toil are the wasting away of their families from the diseases of poverty and the denial to them of democratic rights by those who have an economic stake in their wretchedness.

Far from solving their problems, the war situation has aggravated them. Under cover of the false cry of "economy", the economic group which would condemn the sharecroppers to perpetual serfdom has demanded the abolition of the government agencies which have tried to help them. This group demands the retention of the poll tax, the political means by which the southern agricultural population has been disenfranchised.

But these people are Americans and they will not submit to life-long misery and degradation. They have put forward a program calling for soil conservation, cooperative farm projects, resettlement of families on the land, and social rehabilitation projects. They call for the abolition of the poll tax and for the stamping out of illiteracy. This program is backed by their organization of Negro and white sharecroppers and tenant farmers, the Southern Tenant Farmers Union. And it is defended with their lives for they fight against the weapons of terror.

I ask your aid in support of this truly American work.

Any gift that you may make will help thousands of Americans, through an organized effort, to raise substantially their standards of life to something approaching a decent American level. It will also go a far way to help the California Committee for Agricultural Labor in the establishment of a community center in Farmersville, California, and thus help our local migrant workers in their social problems.

Such a gift is an investment in American democracy. Won't you make your contribution as liberal as possible?

Sincerely yours,

Martin Bernstein

Martin Bernstein,
Southern California Secretary

MB-j

THE FIRST CONGREGATIONAL CHURCH

JOSEPH KNIERIM, MINISTER

MCCOOK, NEBRASKA

July 24

February 28, 1942

Dr. Kirby Page,
Post Office Box 247,
La Habra, Calif.

My dear Dr. Page:

Your letter of February 25th came this morning.

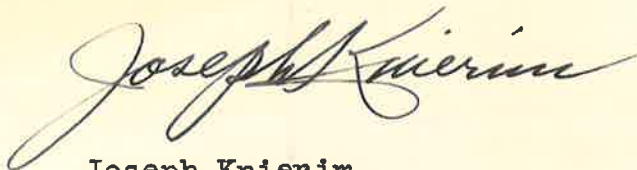
In regard to the date you suggest, it would be necessary to make a complete change of our plans to meet that, and that will be the trouble with many of the other people here. Our vacation this year will start on Monday July 27th, and extend to the end of August. During that time we will be on our farm down in Arkansas. After receiving your letter I talked to two other ministers here and they are both in agreement with me on the date being undesirable.

We have been planning to have you, and will be very happy to do so if there is a date you will have earlier than that time, or even after the vacation time beginning with the first week in September. We have our Congregational Association meeting the third week in September, and the Methodist church has their annual conference about that time.

Will be glad to have you let me know what your plans will necessarily be concerning this trip. Any time before July 24th will be open to the most of our people here. You probably know that Nebraska is hot in the months of July and August.

Best wishes to you in your great work.

Sincerely yours,



Joseph Knierim,
408 East Second Street,
McCook, Nebraska.